




DREW UNIVERSITY LIBRARY

274817



Digitized by the Internet Archive  
in 2012 with funding from  
Drew University with a grant from the American Theological Library Association







# Together

J. B. Phillips:

*Why Do Good People Suffer?*

▶ Eyes on Southern Rhodesia

*Photographs in Color*

*Midmonth Magazine for Methodist Families*

*January 1962*





#### WHERE IS WHO?

1. Tailor. 2. Draftsman. 3. Fisherman.
4. Teacher and pupils. 5. Scientist.
6. Butcher. 7. Waitress. 8. Builder.
9. Postman. 10. Family group. 11. Businessman.
12. Cleaning woman. 13. Minister of the Gospel.
14. Secretary.
15. Steelworker. 16. Musician.
17. Doctor and nurse. 18. Farmer and wife.
19. Carpenter (recalling Jesus' trade).



*In his daily tasks, man finds many ways to serve—*

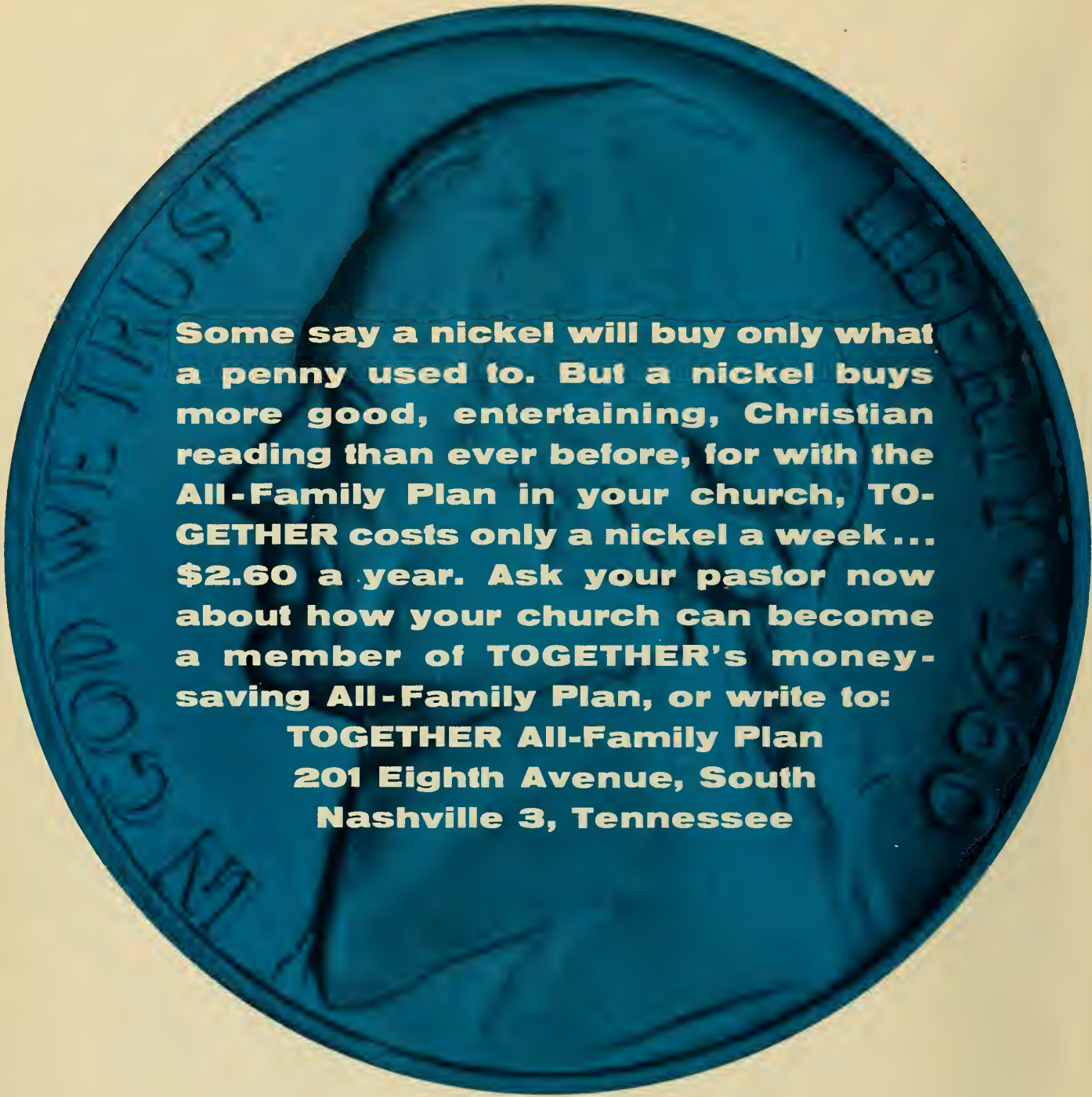
# For the Glory of God



WHATEVER YOU DO  
DO ALL FOR THE GLORY OF GOD

THE WORDS above are from 1 Corinthians 10:31, and the huge mural carved from linden wood dominates the east lobby of Protestantism's 19-story Interchurch Center in New York City. Thousands have paused here to admire the 30 figures which depict the dignity of work and testify that men and women can glorify their Creator by properly using talents he has given. It speaks, too, of his handiwork—as did Shakespeare, who said, "What a piece of work is a man!"

The 11 by 16-foot masterpiece stands against a background of cherry panels and has a family group as its base. The sculptor is Adlai S. Hardin, a Minnesotan who specializes in religious themes and feels that Protestants should use sculpture more, not only as an integral part of church architecture but also as freestanding pieces. Many Protestant churches, he says, "neglect this great medium of communication, though nothing in their theology precludes the use of sculpture."



**Some say a nickel will buy only what a penny used to. But a nickel buys more good, entertaining, Christian reading than ever before, for with the All-Family Plan in your church, TOGETHER costs only a nickel a week... \$2.60 a year. Ask your pastor now about how your church can become a member of TOGETHER's money-saving All-Family Plan, or write to:**

**TOGETHER All-Family Plan  
201 Eighth Avenue, South  
Nashville 3, Tennessee**

**Together**

**ALL-FAMILY PLAN**





Is thy heart right, as my heart is  
with thine? Dost thou love and  
serve God? It is enough. I give thee  
the right hand of fellowship.

—John Wesley (1703-1791)

FATHER TIME, that old man with the beard and the scythe, seems always to pop into mind as the New Year approaches. He has a way of erasing important events, personalities, and bold deeds before we know it. Thus many things of consequence are lost to history. But Methodists are fortunate in that so many early leaders seemed to know that they were participating in events of historical significance, and took pains to keep journals, diaries, and other records for posterity. Although few had the diligence of a **John Wesley** or **Francis Asbury**, the result is that we Methodists today have a fairly clear picture of our origins, and the personalities who shaped our church. This occurred to us as we worked on *Shrines of Methodism* [page 25]. Few, if any, of these places would be known had it not been for those who took time to write history as it was being made.

It's a far cry, however, from writing about things as they are—or were—to writing about things as they will be—or may be. **Hugh Dryden's** forecast of probabilities in space technology [*Man's Eternal Quest*, page 14] may seem fantastic—but who 25 years ago visualized the utterly fantastic world we live in today? Is it not possible that some historian, on a far-distant New Year, may look back through the files of **TOGETHER** and find that the predictions of 1962 were—of all things—conservative?

When the recent death of **Dag Hammarskjöld** stunned the world, many readers had just received the October issue containing his article, *The UN Is Here to Stay*, one of his last messages to humanity. His monument is the great UN building in New York, but the future of the organization itself is uncertain. One area in which vital progress may be made there is discussed by four Methodist bishops in this month's Powwow, *What Are Essentials of Religious Freedom?* [pages 32-34].

Not far from the UN is another imposing structure which holds forth the hopes of many men of good faith. It is the Interchurch Center on New York's Riverside Drive. Containing many offices of the National Council of Churches, it is the nearest thing we have to a national headquarters building for Protestantism. Methodism houses several of its boards and agencies there—among them the Board of Missions and several related divisions. The wood statues in the east lobby [see pages 2-3] certainly would give future generations a good picture of what a lot of us were doing back here in the 1960s.

**Our Cover:** All it took was a gentle hint in this column last January. Before long, the pictures began to arrive. After careful judging, we picked the sleepy-time shot by **Harold McConaughy**, Blairsville, Pa. You're right—the subject is his daughter.

—YOUR EDITORS

# Together

JANUARY, 1962

The Midmonth Magazine for Methodist Families

- 2 For the Glory of God
- 11 'Abolition of War Is Imperative'
- 13 And a Little Child Shall Lead Them Violanda D. Parent
- 14 Man's Eternal Quest Hugh L. Dryden
- 16 Because They're Hungry George McGovern
- 20 The World Is So Full of a Number of Things Jean Wellington
- 22 A Modeling Young Mother and Her Family  
(People Called Methodists)
- 25 Shrines of Methodism
- 26 Why Do Good People Suffer? J. B. Phillips
- 27 Job—Suffering Strengthened His Faith
- 29 All-American Elevens Fred Russell
- 32 What Are Essentials of Religious Freedom? (Powwow)  
Bishops Sante Uberto Barbieri, Nolan B. Harmon,  
Jose Valencia, and Friedrich Wunderlich
- 34 Here Religious Freedom Falters Dean M. Kelley
- 35 God Loves Okinawa Lillian Polhemus
- 37 Eyes on Southern Rhodesia (Color Pictorial)
- 45 Man's Freedom and God's Grace Philip Watson
- 48 'There's Mommy!' (Pictorial)
- 57 What's Going on in Education
- 58 Year of Our Lord, 1962 Nancy McKeever Gaines
- 64 Self Help South of the Border (Pictorial)
- 77 Hobby Show at Bluffton (Color Pictorial)

## FEATURES AND DEPARTMENTS

- |                          |                             |
|--------------------------|-----------------------------|
| 6 Letters                | 55 Looks at Books           |
| 11 Newsletter            | 61 Browsing in Fiction      |
| 50 Light Unto My Path    | 62 Small Fry                |
| 52 Teens Together        | 68 News of the World Parish |
| 53 Spiritual Efficiency  | 74 Name Your Hobby          |
| 54 Your Faith and Church | 76 Feeding Fifty            |

**TOGETHER** Editorial and Advertising Offices: 740 North Rush St., Chicago 11, Ill. (Telephone: Michigan 2-6431)

**TOGETHER** Business and Subscription Offices: 201 Eighth Ave., South, Nashville 3, Tenn. (Telephone: CHapel 2-1621)

**TOGETHER** continues the **CHRISTIAN ADVOCATE** founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence.

**TOGETHER** is "the midmonth magazine for Methodist families" because it reaches subscribers by the 15th of the month preceding cover date. It is published by the Methodist Publishing House at 201 Eighth Ave., South, Nashville 3, Tenn., where second-class postage has been paid.

**Manuscripts:** Authors should enclose postage for return—and address all editorial correspondence to the Editorial Department.

**Advertising:** For rates, write to the Advertising Department.

**Subscriptions:** Order the All Family Plan through your local Methodist church. The basic rate is 65¢ a quarter (\$2.60 a year) billed to the church. Individual subscriptions are \$4 a year in advance. Single copy price is 50¢.

**Change of Address:** Five weeks' advance notice is required. Send old and new address and label from current issue.

Editor: Leland D. Case • Executive Editor: Richard C. Underwood • Art Editor: Floyd A. Johnson • Associates: Paige Carlin, Robert G. Cram, Helen Johnson, Ira M. Mohler, Charles E. Munson, V. L. Nicholson, H. B. Teeter • Assistants: Else Bjornstad (research), Loretta Carlson (production), George P. Miller (photos) • Editorial Associate: Anthony J. Tolbert III • Business Manager: Warren P. Clark • Advertising Manager: John H. Fisher • Circulation Manager: Thomas B. Newton.

Vol. VI, No. 1. Copyright 1961 by Lovick Pierce, Publisher.



# Letters

## Short But Sweet!

HARRY DENMAN, *Gen. Sec'y.*  
Methodist Board of Evangelism  
Nashville, Tenn. (via Western Union)  
CONGRATULATIONS AND  
THANKS FOR GREAT NOVEMBER  
ISSUE OF TOGETHER.

## Why Did the Woman Weep?

MRS. MARTIN DEERING  
Matfield Green, Kans.  
I was a bit puzzled by the weeping  
woman on the November, 1961, cover  
until I opened the "gatefold." Then I  
understood. She just can't bear to see



Look out for that gun!

that poor moving man fall dead at her  
husband's feet if that gun, so carelessly  
carried, should go off.

We've had many comments about  
that gatefold cover on the November  
Mobility Issue, but none so perceptive  
as yours, Mrs. Deering. Incidentally,  
our artist, Wendell Kling, tells us he's  
a sportsman who knows guns and is  
certain this one was not loaded.—Eds.

## Disappointed in Covers . . .

MRS. WALTER J. BENEDICT  
Baldwin, N.Y.

When I first saw the November issue  
I thought it was a shrunken version of  
the *Saturday Evening Post*. The cover  
was no more distinctive than those on

secular magazines—and not as good.

Why not at least have distinctive,  
great, uncluttered cover designs, point-  
ing up an ideal, an aspiration, or an  
evidence of true beauty?

## Five Rewarding Years

MRS. LESTER W. CARR, JR.  
Cincinnati, Ohio

Thank you for five years of TOGETHER  
magazines. I have turned to them so  
many times for beautiful pictures, fun,  
a gem of truth around which to build  
a worship service, or a sure source of  
reference material to use in teaching  
church-school classes and for Woman's  
Society study books.

We thank you, Mrs. Carr—and all of  
you TOGETHER readers who helped us  
celebrate our fifth birthday. Your let-  
ters both gratify and encourage!—Eds.

## Thank You, Floyd B. Odlum

JOHN A. SUBHAN, Bishop  
Hyderabad, India

With great delight I read *My Return  
to Religion* by Floyd B. Odlum [October,  
1961, page 17]. I hope you will secure  
more articles of this nature. Such a  
sharing of one's religious experience is  
bound to be a great help to others in  
the present secularistic and materialistic  
age. I thank Mr. Odlum for writing it,  
and you for publishing it.

## 'Yes' to Peripatetic Pastors

STEADMAN BAGBY, Pastor  
Lexington, Ky.

Thanks for *Bring Back the Traveling  
Minister?* [November, 1961, *Powwow*,  
page 20].

A hearty "yes" to an arbitrary time  
limit set upon a pastorate. Ministers  
serving on general boards and district  
superintendents also should be required  
to return to the pastorate after a certain  
number of years.

The Discipline (§ 432.3) states that no  
minister may serve more than six con-  
secutive years as a district superintend-  
ent.—Eds.

## Quit While You're Ahead?

HAROLD E. ALLEY  
North Wilbraham, Mass.

*Bring Back the Traveling Minister?*  
takes me back to 1889, when my father,

at 35, the father of five children, left the  
city for two charges in the country.  
Three years was the limit at one parish;  
later, it was changed to five.

He never believed that a minister  
should stay in one place over four  
years. "Leave when the people like  
you," was his motto.

## They Stay—or Out She Goes!

MRS. WILLIAM HEWETT  
East Canton, Ohio

I agree with Dr. Stowe that the min-  
ister should stay put [see *Bring Back  
the Traveling Minister?*]

During our six years in this town we  
have had three Methodist ministers. It  
has been impossible to gain close  
enough relationships with them so they  
can be of help with personal problems.  
Church members today need personal  
guidance more than they need vital  
sermons every Sunday.

I've been a Methodist for six years,  
but I'll never join The Methodist Church  
again, simply because of this constant  
changing of ministers.

## Snippers in Switzerland, Too!

REINHARD STEFFLER, Librarian  
The Ecumenical Institute  
Celigny, Switzerland

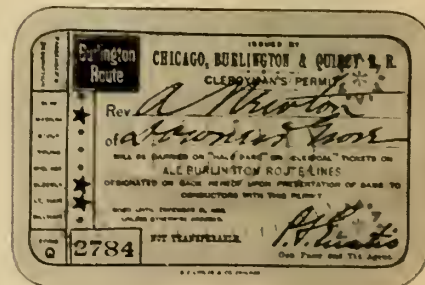
Thank you for sending us your maga-  
zine TOGETHER. We shall file it so that  
a complete set will be available to  
European readers. Also, we shall try  
to protect our copies from those read-  
ers who like the colored pictures so  
much that they cut them out.

## Grandpa Newton Used It!

GLADYS NEWTON BURGESS  
Minooka, Ill.

Imagine my surprise when I opened  
the fold-out cover of the November,  
1961, issue and saw a picture of Grand-  
father Newton's clergyman's permit,  
given to him by the Burlington Rail  
Road when he was preaching at  
Downers Grove (Ill.) Methodist Church.

I am amazed to know that the pass  
is still in existence after all these years.  
I shall put that picture in our genealogy  
book, next to Granddad's picture.  
Thanks for using it.



To illustrate the mobility theme, we  
just had to have an old-time clergy-  
man's pass. After vainly beseeching

retirees, we went to the C. B. & Q. (Burlington Line) museum in Chicago, and its archives turned up the one bearing Grandfather Newton's signature. It's a pleasant coincidence that he was a Methodist.—Ebs.

### Powwow Reaches Out

MRS. R. H. MOW  
Centralia, Mo.

You may be glad to know that the Powwow, *Who Should Speak for the Church?* [October, 1961, page 32], has been of much interest here, not only in our Methodist church but to other Protestant groups as well.

### Argument 'Lucid and Logical'

KENT W. GIST  
Fruitland, Idaho

Congratulations to TOGETHER and Rep. Judd for presenting a lucid and logical argument about who should speak for the church, and what the church should speak about.

Three years as chairman of the conference Commission on Social and Economic Relations were enough to convince me that: (1) there usually are sincere Methodists on either side of controversial political issues, and official pronouncements are not likely to sway many opinions; (2) too many "church decisions" are passed unanimously at annual conference which few preachers have either the courage or inclination to back up from their pulpits; and (3) the social gospel is not a beacon guiding anyone into the kingdom of God.

### Question Still Unanswered

G. R. EGGLESTON  
Galena, Ill.

We chose *Who Should Speak for the Church?* as the starting point for our adult-fellowship discussion hour. After reading the article, we felt that the question still remains: Who should speak for the church?

Does Mr. Judd base all his decisions on the opinions received from a maximum of 25 per cent of his constituents? How many telegrams were sent out, and how many answers were received? Eighty-seven per cent of "those who answered" is so vague it says nothing.

Also, Dr. Morgan's statement about delegates to the General Conference being voted right up from local churches contradicts the *Discipline* (§5).

### Credit Where Due . . .

GEORGE H. FERRENZ, AIA  
New York, N.Y.

In the November, 1961, issue of TOGETHER you have shown an illustration of the new Memorial Methodist Church in White Plains, N.Y. [*Radiant New Churches Proclaim Our Faith*, page 38].

Credit is given to our firm [Ferrenz

and Taylor] for this project, while in reality the drawing shown in the illustration was prepared by Harold E. Wagoner, Philadelphia architect. He is responsible for the design and acted as consultant during preparation of working drawings and actual construction work.

### Is It a 'Whatsit' or Isn't It?

JOSEPHINE CLARK  
Marysville, Calif.

When I read *Radiant New Churches Proclaim Our Faith* [November, 1961, pages 37-44], I knew how Jesus felt when he chased the money changers out of the temple. The campanile at Melrose Park Church, Fort Lauderdale, Fla., is a worthless monstrosity costing \$6,000. The hyperbolic-paraboloid struc-



*A 'Whatsit'?*

ture cost more than a decent, functional church building should cost. And what a shame to place such a "weirdo" as that abomination called the *Crown of Thorns* at Memphis State University! It's a "whatsit," and few people know what it's supposed to be.

What have radiant new churches to do with proclaiming our faith, I'd like to know?

### Window With a Message

GRANT R. ALLEN, Pastor  
Mendota, Calif.

Being a former member of the First Methodist Church of Phoenix, Ariz., I was overjoyed at seeing the pictures of the chancel window there [*Radiant New Churches Proclaim Our Faith*, page 43].

The theme of the window, which you do not describe, is Christ, the Light of the World, and God, the Holy Spirit, working through John Wesley and peoples of all races and stations of life.

The day picture is striking and inspiring, showing the faces of various



## You Can Have Everything You Want

*In Successful Retirement Living  
At beautiful Crestview.*

- Independence and Security
- Good Food—Friends—Freedom
- Guaranteed life care among active persons
- Good Home—Health—Happiness
- Excellent location—transportation—shopping—good residential area
- You will enjoy furnishing and decorating your own apartment
- Garages available
- Truly a rare value in an atmosphere that produces peace of mind
- The newest and finest non-institutional Methodist development
- Located in suburban Toledo

*Write for information to:*

James J. Boomgard, Jr.

*C r e s t v i e w*

5330 HARROUN ROAD  
SYLVANIA, OHIO

Try this old New England Recipe  
from a young Gold Ribbon winner

## Perkins Family Rolls

"This recipe has been in my family for years—my mother won with it, too," says teen-ager Cheryl Perkins of Madison, Maine, Gold Ribbon Winner for the best yeast baking at the Skowhegan Fair. "I think your family will like my recipe, too, but be sure to use Fleischmann's Active Dry Yeast. It's so fast-rising and easy to use. I know you'll turn out wonderful baking every time."



### PERKINS FAMILY ROLLS *Makes about 4 dozen*

2½ cups milk  
½ cup sugar  
1 tablespoon salt  
½ cup lard  
2 cups very warm water  
2 packages or cakes Fleischmann's  
Yeast, active dry or compressed  
15 to 16 cups sifted flour (about)

Scald milk; stir in sugar, salt, and lard. Cool to lukewarm. Measure very warm water in large bowl. Sprinkle or crumble in Fleischmann's Yeast. Stir to dissolve. Stir in lukewarm milk mixture and half the flour. Beat well. Add enough remain-

ing flour to make stiff dough. Turn out on lightly floured board; knead until smooth. Place in greased bowl; turn once to grease all sides. Cover, let rise in warm place until double, about 1 hour. Punch down. Cover; let rise until double, about 30 minutes. Shape into rolls. Place on greased baking sheets or layer-cake pans. Cover; let rise until double, about 1 hour. Bake at 375°F. (mod.) about 30 minutes.



ANOTHER FINE PRODUCT OF STANDARD BRANDS INCORPORATED

nationalities dramatically turned toward Christ. The night picture is equally impressive as the luminous silhouettes of the dove (the Holy Spirit), John Wesley, an American, a Gaucho, an Indian mother with her papoose, and Jesus Christ depict the same theme.

### Copycat Churches Obsolete?

MRS. W. S. WIETING  
Oak Park, Ill.

Thank you for *Radiant New Churches Proclaim Our Faith* [November, 1961, pages 37 to 44]. Methodists have been slow to learn that a building which is a copy of a prototype is not a suitable expression of a living faith. Some people say a church doesn't look like a church unless it is Gothic, but I have heard that John Wesley disliked Gothic architecture and suggested that an eight-sided building might be well suited for the preaching of the Word.

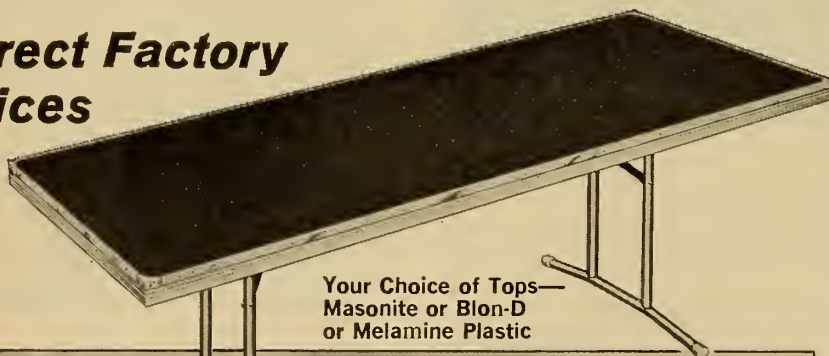
*St. John's Methodist Church, opened in Ponderlaw, Arbroath, Scotland, in 1772 by John Wesley, was built according to an eight-sided design at the suggestion of Wesley because "it is best for the voice and on many accounts more commodious than any other."*

John Wesley also built two eight-sided chapels, one of which still stands at Heptonstall, England.—Eds.



*St. John's Church, Scotland*

## Direct Factory Prices



Your Choice of Tops—  
Masonite or Blon-D  
or Melamine Plastic

1908-1962  
THE LEADER  
FOR 54 YEARS

## MONROE FOLDING PEDESTAL TABLES

### FOLDING CHAIRS



### TRUCKS FOR FOLDING TABLES AND CHAIRS



### PORTABLE PARTITIONS



### DIRECT FROM FACTORY SAVINGS Churches, Schools, Clubs, and all Organizations

If you are on the Purchasing Committee of your church, educational, fraternal or social group, you will want to know more about MONROE Folding Banquet Tables. 94 models and sizes for every use. Also, MONROE Folding Chairs, Table and Chair Trucks, Portable Partitions, Folding Choral and Platform Risers. Owned and recommended by over 60,000 institutions. Mail coupon today for catalog and full information.

MONROE'S  
NEW 1962  
CATALOG  
FREE!

Monroe  
CATALOG  
in COLORS

THE MONROE COMPANY, 59 Church St., Colfax, Iowa  
Please send me your new 1962 Monroe catalog, and full information on DIRECT-FROM-FACTORY PRICES.

We're interested in:.....  
Group.....  
Mail to..... Title.....  
Address.....  
City..... Zone..... State.....

THE MONROE COMPANY, 59, Church St., Colfax, Iowa

### Nebraska Pictures Ring a Bell

W. C. BIRMINGHAM, Pastor  
Orange, Calif.

The Nebraska mobile minister story [Circuit Rider in Nebraska's Sand Hills, November, 1961, page 63] really rang a bell, for Lakeside was my second pastorate. The interior view of the church [pages 64-65] shows that nothing has changed with the passage of 40 years, even to the familiar sight of the men's untanned foreheads contrasting with their sun-darkened faces.

### Can UN Reform Reds?

D. J. GLEASON  
West Covina, Calif.

In *Four Pivotal Issues* [October, 1961, page 25], Dr. Soule considers the admission of Red China to the UN.

What makes him think that member-

ship in the UN will reform this bandit regime which has caused the death of 17 million Chinese and holds sway by force and violence?

Thank God 87 per cent of the clergy and the vast majority of the American people are against the admission of Red China to the UN.

### How About the Satellites?

ROY STRASMA

Kankakee, Ill.

Dr. Soule's article [*Four Pivotal Issues*] mentions violations of human rights in Angola, Mozambique, South-west Africa, and the Union of South Africa. And it states that the United Nations Assembly will reflect the rising indignation of all continents concerning these violations.

But no mention is made of the gross violations of human rights in East Germany, Poland, Hungary, Rumania, and the other Soviet satellite states. Nor is there any reference to the violations in some of the newer states, such as Ghana.

I feel that Dr. Soule's statement should be amplified to include the other oppressions which, in many cases, are much worse.

### 'We Men' Want Attention

THOMAS BAYLINE

State College, Pa.

We men of Sigma Theta Epsilon are a little envious of the fine publicity given to the girls of Kappa Phi in *TOGETHER* [*Meet Terry Turner and Her Kappa Phi Sisters*, September, 1961, page 62].

Since we are a national religious fraternity of Methodist men on college and university campuses, we would like to suggest that we be given equal publicity in your magazine.

Tom, hadn't you heard that this is a woman's world? No matter. Keep us advised on what you Sig Thets are doing. Maybe it'll add up to a picture story someday, too.—EDS.

### Kansas Church Pays Up

MARGARET BENNETT

Gypsum, Kans.

*Old Mortgages Never Die* [November, 1961, page 32] was of great interest to some of us in the Gypsum Methodist Church.

We have a Trust Bond and Mortgage that is printed exactly like the one in the picture. The amount of our mortgage was \$250, granted "as aid to enable said church to procure and possess a house of worship."

For 73 years that bond and mortgage was held in Philadelphia by the Board of Church Extension and its successors. On May 5, 1959, when the mortgage was satisfied, the legal instrument was re-



## "THE COMING OF CHRIST"

"THE ADORATION OF THE CHILD" GERRIT VAN HONTHORST, 1590-1656, UFFIZI GALLERY, ITALY

Few television events have met with such acclaim as last year's United States Steel presentation of "The Coming of Christ." Produced by NBC's famous "Project 20" unit, this program touched the hearts and lifted the spirits of America's viewing millions. Now, in answer to many requests, U. S. Steel will again present "The Coming of Christ" in full color on Wednesday evening, December 20. During months of travel and research, "Project 20" photographed priceless art treasures all over the world. In museums. Churches. Libraries. Private collections. Many of these masterworks had never been seen by the public. And now they are given life and movement by NBC's remarkable still-pictures-in-motion television technique. Please see your local newspaper for correct time and channel. It will be, as before, an unforgettable television experience.

## UNITED STATES STEEL

# ABOVE ALL... GIVE YOUR CHURCH THIS MEMORIAL THAT LIVES FOREVER



What loftier tribute to the memory of a loved one than the pure and inspired voice of Schulmerich® Memorial Bells! A living voice that *remembers* daily and keeps a revered name alive forever. Large or small, your church welcomes a gift of Schulmerich Bells in your own name, too . . . now in your lifetime. Appropriate plaque, if you wish. No bell tower needed. Write for details.



**SCHULMERICH  
CARILLONS, INC.**  
3112 CARILLON HILL • SELLERSVILLE, PA.  
®Trademark of Bell Instruments  
Produced by Schulmerich Carillons, Inc.

turned to the Gypsum church. It will be preserved as a valuable historical document.

## Presents for Pimas

SARAH JANE HEWLETT  
Woodmere, N.Y.

A group of young women in our church, the Silver Circle, were so touched by *Lo, the Poor Pima!* [July, 1961, page 24] that we wanted to help the Pimas. So we wrote to the author to get the address of the Cook School in Arizona.

Before Thanksgiving, 50 new dolls, dressed by our women, and 50 new games for boys, all individually wrapped as Christmas gifts, were en route to Phoenix, Ariz., for distribution to Pima boys and girls.

## . . . Short on Modesty?

MRS. W. M. FOWLER  
Dyersburg, Tenn.

Why does *TOGETHER*, a so-called Christian magazine, print such pictures as the one on page 19 of the November, 1961, issue?

In 1 Timothy 2:9, Paul says that "women should adorn themselves modestly and sensibly in seemly apparel." I don't believe any Christian woman



can claim to be dressed in modest apparel when she's wearing shorts.

May God awaken our women to a new sense of modesty!

## A Choir Is Born

MRS. EVELYN WALLACE  
Brazil, Ind.

I want to say how much I enjoyed the interpretation of *Fairest Lord Jesus* [August, 1961, page 2].

We started a youth choir in September and used this hymn interpretation the first Sunday. Since then, we have used *Open My Eyes* and *This Is My Father's World*.

## Old-Time Religion Outdated?

NAME WITHHELD  
Wilmington, Del.

In answer to Mrs. Becht's call for the "good old-fashioned Gospel-preaching Methodists" [*Letters*, November, 1961, page 8], this pastor's wife asks, "Why are so many of us afraid to accept new expressions in our religion?"

If the churches all would advance to this day and age, maybe more of our young couples would return to worship God.

Sorry, Mrs. Becht, but that old-fashioned Gospel preaching is not keeping our young people in the churches!

## Stewardship or Salesmanship?

MRS. RAY FREADHOFF  
Nortonville, N.Dak.

Recently I thumbed through the October, 1961, issue and found one article [*1,000 Coffee Cans=\$1,000*, page 76] and 12 ads telling of ways to earn money for our church groups. To me, these say that we Methodists know we are not going to tithe, so here are ways we can show our love of Christ without giving so much of our incomes. Is that what stewardship means? Selling products to meet the needs of people in God's kingdom?

We must teach our people to give because of love, not just to fulfill an obligation.

## Going to Mexico?

IVA CONNER  
Monterrey, N.L., Mex.

Concerning your editorial note suggesting that Methodists who visit missionaries reimburse their hosts for meals and lodging [*Letters*, October, page 14] please let me point out that many Methodists visit Mexico, and Monterrey is the biggest gateway. Perhaps Methodist tourists will read that little note before they visit. It may be a new idea to some.

Guests are welcome, but many Methodists may not know that, while the Board of Missions provides the residence, such expenses as daily maintenance, cleaning, and food are the missionaries' responsibility.

## Apologies to Greenup, Ky!

FRANCIS PATTERSON  
Lewiston, Idaho

My wife and I are avid readers of anything Jesse Stuart writes. We wonder why you called him a Tennessee Methodist layman when his home is in W-Hollow, located near Greenup in Greenup County, Kentucky.

Mr. Stuart was once principal of McKell High School in Greenup, where my wife formerly lived.

We *knew—but didn't do—better!*  
—Eds.

# 'Abolition of War Is Imperative'

Problems of our crisis-riddled era drew attention of the Council of Bishops of The Methodist Church in its semiannual sessions, held in mid-November at Gatlinburg, Tenn. Out of those discussions came this dramatic pre-Christmas message to all Methodists.—*Your Editors.*

GOD IN HIS mercy has brought us to the threshold of another Advent season. The birth of Jesus was announced in a message of "Peace on earth, goodwill among men." He has earned the right to be known as the Prince of Peace. The promise of sonship is to peace-makers. The making of peace is our business, our sacred trust.

In this heritage of remembrance, commitment, and redemption we call The Methodist Church, indeed all Christians, to join in a Crusade for Peace, to move resolutely against the drift toward war.

We believe the abolition of war is an absolute imperative, that under God it can be achieved in our time.

Wars arise from neglect of justice and the desperation of human misery. We urge increased support of the World Mission of the Church as it endeavors to transmit the saving power and new life of Jesus Christ to all; and every plan, agency, and enterprise which in wisdom and justice would serve human needs, promoting "better standards of life in larger freedom."

We were appalled by Russia's resumption of nuclear testing. This arrogant disregard for human rights was a crime against all humanity. In behalf of the human race, especially future generations, we plead for immediate resumption of the Geneva nuclear test ban negotiations in earnest hope for a speedy cessation by multilateral agreement of all nuclear-weapon testing.

We are a world church. People called Methodists circle the earth. But we wish also to speak directly to Methodists residing in the United States.

We warn against the folly of panic programs for bomb shelters. This we believe invites surrender to the assumption that nuclear conflict is inevitable; encourages irresponsible, even reckless, action by national leaders; makes for indifference to the suffering a nuclear war and its aftermath would inflict upon defenseless and innocent people unable to avail themselves of protection; and develops a climate of hysteria which makes for war.

We call for a careful study by qualified national authorities before any all-out shelter-building program is promoted.

We believe the best shelter program is that which is directed toward eradicating the causes of strife.

Also, we commend fellow Methodists for their common sense and loyalty in resisting continuous and insidious attacks upon the church and church leaders under the guise of patriotism and anticommunism by self-appointed, irresponsible persons and groups. In reality, such charges are a device of tyranny and terror to secure conformity and stifle freedom of thought and speech.

The basic commitment of a Methodist minister is to Jesus Christ as Lord and Savior. This sets him in permanent opposition to communism. He cannot be a Christian and a Communist. In obedience to his Lord and in support of the prayer, "Thy kingdom come, thy will be done on earth as it is in Heaven," he champions justice, mercy, freedom, brotherhood, and peace. He defends the underprivileged, oppressed, and forsaken. He challenges the status quo, calling for repentance and change wherever the behavior of men falls short of the standards of Jesus Christ.

These leaders stand forthright and unflinching in opposition to the errors and evils of communism. Indeed, here and around the world the Church and its ministry constitute the strongest and most effective opposition to communism.

Who could do more to play into hands of the Communists than those who, in the name of patriotism and religion, seek to destroy confidence in the Christian ministry and in the integrity of the Church?

It is time to say that while the menace of communism on the world scene can scarcely be exaggerated, the immediate threat of communism within the United States is slight in comparison with the truly great threat. That threat is the godless materialism, moral decay, and easy-going self-righteousness which is everywhere. It is the breakdown of family and home life, the loss of integrity and sense of responsibility for the common good, in all segments of society. It is the false patriotism of those who would make God into our image and quite without thought of soul-searching and repentance, claim God for our side, ascribing divinity to our achievements and aims.

AS a people, too many of us are trying to live without God, attempting to get by without obeying the laws of God. Our life is man-centered, not God-centered. Fundamentally, we are in rebellion against God. Outwardly we are very religious. Our worship, however, is of the lips, not of the heart. We worship self, not God; obey our own desires, not God's laws.

The great peril is within our own hearts. The great need is moral and religious. We need to repent of our sins and return unto God. We must get right with God, or our sins will destroy us. This is the judgment of God writ in large letters upon the pages of history. There we may read the ancient words of warning and of promise: "Behold, I have set before you life and death . . . therefore choose life."



“Because the littlest things upset my nerves,  
my doctor started me on Postum.”

“Spilled milk is annoying. But when it made me yell at the kids, I decided I was too nervous.

“I told my doctor I also wasn’t sleeping well. Nothing wrong, the doctor said after the examination. But perhaps I’d been drinking lots of coffee? Many people can’t take the caffeine in coffee. Try Postum, he said. It’s 100% caffeine-free—can’t make you nervous or keep you awake.

“You know, it’s true! Since I started drinking Postum I do feel calmer, and sleep so much better! Can’t say I enjoy having milk spilled even now—but trifles don’t really upset me any more!”

*Postum is 100% coffee-free*



Another fine product of General Foods

# And a Little Child Shall Lead Them

By VIOLANDA D. PARENT



*A Methodist 12 years now, Mrs. Parent and her family are active members of New Haven Church in Indiana.*

ONE BRISK autumn day, my little girl and I were strolling home from visiting a friend. As we passed the Methodist church, my daughter tugged at my hand to tell me, "This is Daddy's church."

"Yes, dear," I said, smiling down at her. We walked on, and a few blocks farther we came to the Catholic church. "Mommy," my little girl said brightly, "this is your church."

"Yes, darling," I replied. I kept walking, but she stopped. Turning to reach for her hand, I saw her little face was troubled. "Mommy," she asked, "if Daddy goes to his church and you go to yours, which church does God really live in?"

She looked up, puzzled, waiting an answer. Stooping to hug her, I tried to give it: "God is in whichever house you worship him. When Daddy goes to his church, God is there; and when I go to my church, God is there, too."

There was a thoughtful moment, and then, "But Mommy, if God is in Daddy's church and in your church, too, why can't you both go to the same one?"

How could I explain to a four-year-old the intricate differences between Catholic and Protestant? At that moment, I could not, so I dismissed the subject. "Come, dearest, we must hurry. It's getting cold."

She ran ahead then, kicking the fallen, bright-colored leaves. She was busy being a little girl again, but I could not forget her questions so quickly. Where *does* God live? Does it make a difference where you worship him, as long as you do?

She is only a child, I told myself. She will understand when she is older. But I hesitated. Understand what?

That night, after our little girl was asleep,

I told my husband about the walk. "There's nothing we can do about it, dear," he tried to reassure me. "We both believe in our faiths too strongly to change, so we'll have to wait until she's older and explain to her then."

I was not satisfied. What about the years in between? Would her parents' split in religions make her less willing to believe? I did not want that for my daughter. Religion is too important a part of life. I wanted my child to know the spiritual strength that comes with belief, to have serene confidence in her religion. What was the answer?

Faith and prayer finally helped me to a decision. I talked it over with my parish priest, and his amazingly tolerant parting words have dwelt in my heart through the years: "Whatever you become, be good at it."

When I met the Methodist minister, I knew he would give me the assistance I would need. He patiently explained Methodist beliefs and rituals to me. I felt free to ask the questions that puzzled me.

As I look back, I realize how fortunate I am to have known both these dedicated men of God. They helped make the change less heart-breaking, for to change one's religion is a momentous decision.

It was a beautiful spring day when I stood at the altar and became a Methodist. My little girl and my husband were beside me. As we walked back to our pew, each held my hand.

My little girl pressed my hand against her soft cheek and with childlike radiance whispered, "Oh, Mother, I'm so happy! Now we can all go to church together."

"... and a little child shall lead them," says the Bible.

I know. One led me.

# MAN'S ETERNAL QUEST

*With his first faltering flights behind, man in 1962 is poised to leap farther into space. Will he discover a world of the spirit beyond stars?*

*By HUGH L. DRYDEN, Deputy Administrator  
National Aeronautics and Space Administration*

EACH GENERATION has its World of Tomorrow which looms as a challenge to its spiritual and physical courage, its intelligence, foresight, accumulated knowledge, and technical skills. Once it was the New World, unseen and unproved. Then, in turn, came other goals of geographical exploration—the polar region, the ocean depths, the limits of the atmosphere. For our generation, the World of Tomorrow lies in outer space. This supreme challenge in the material universe is second only to spiritual tests man must pass if he is to find his true place among the stars.

There are those in every generation who would hold back progress. Some see moon shots and artificial satellites as arrogant invasions of a realm the Creator never intended for man to explore. This attitude is remarkably similar to that expressed by members of a school board in 1828. Asked for use of the schoolhouse to hold a debate, the board replied:

"You are welcome to use the schoolroom to debate all proper questions, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of 15 miles per hour by steam, he would have foretold it through his holy prophets. It is a device of satan to lead immortal souls down to hell."

If these men had had their way, they would have held back the Tomorrow that was their heritage as beings created in the image of God. There would be no 200-inch telescopes today, no electric generators and distribution systems, diesel locomotives and jet airplanes, radio and television, automobiles and superhighways, skyscrapers and prefabricated houses. There would be no super drugs, DDT, or insulin; medical knowledge and surgical techniques would be paralyzed at the 1828 level. And a thousand other things that contribute to mankind's welfare, comfort, and dignity would be unknown today.

Man's interest in outer space predates almost every other attempt to understand and experience his environment. It began long ago among uncivilized people, to whom the face of the sky was clock and almanac, and celestial bodies were objects of worship and study. The Three Wise Men followed a star, and the history of advances in astronomical knowledge and techniques includes the records of the Chinese, Babylonians, Greeks, Arabians, and nearly every nation of the modern world.

Now that we have taken the first faltering steps into space, no one can pretend to foresee all the economic, political, social and cultural benefits, dangers, and

changes that will result. Astronauts have circled the earth; others soon will follow. The next step into space will be a manned trip around the moon, then a landing on the moon with a return trip to earth. Our NASA schedule sets a 10-year deadline for the first of these steps into space; we hope to achieve it even sooner.

Yet beyond the moon lie the planets, and beyond the planets are the stars—great, turbulent suns swinging through space at incomprehensible speeds and distances. Around them, as around our sun, may be countless other inhabitable worlds.

Who is man to dream of reaching the stars? Even when he comes to stand on dark Pluto, the outermost planet, he will find himself poised at the edge of a far vaster chasm of space that separates our solar system from others. The nearest star is 25 trillion miles away. It takes light, which on earth seems almost instantaneous in its travel, more than four years to make the journey. The very thought of tiny man embarking on such a trip in the puny, slow-moving space vehicles of today seems ridiculous. But already man is thinking of thermal-atomic rockets, ionic rockets, photon rockets, devices which may give him unimaginable speed and power. Within the next century, it may be possible to reach fixed-star systems without consuming the life span of the crew.

One thing is certain. Man will go to the stars when the time comes. He may, of course, send his robots first, as he is doing to explore the solar system. But robots will never be enough. Machines are only machines. They cannot think as we think; they cannot write poetry, love, worship a Creator, or thrill to the wonders of a universe sprinkled with a multitude of possible worlds. Machines cannot seek God, as man has done, in earthquake and storm, in lightning and thunder, in mountain heights and trackless seas, in towering clouds and starry skies.

If we are to build well for the World of Tomorrow, it is important, of course, to continue our scientific and technical development. It is also important to continue to develop weapons of destruction to preserve our freedom from those who would build a godless world of tomorrow. Above all, it is essential to build a foundation for the enlightened moral and spiritual development of the men and women who will live in this world. This is not the mission of those who think in terms of gadgets and technology. It is the mission of religion, and it must be carried out by the Church.

Since the invention of writing, the thoughts, the knowledge, and the influence of men who lived long

ago have been available to us. Each age builds on the shoulders of the past. This is as true of religion as it is of science. Those who would not dare to limit the horizons of the material universe must not dare to limit man's outreach in the spiritual universe—the most limitless and challenging of all.

It is a striking fact that ethical standards of the highest type developed very early in the history of man. For the past several thousands of years, however, the principal moral problems have related mainly to the composition and extent of the group within which the high standards are practiced. In primitive society, the concepts *stranger* and *enemy* were so nearly identical that one word would serve for both. You will recall that during the growth of Israel, as related in the Old Testament, the utmost cruelty toward other nations was not only allowed but commanded by Yahweh himself, according to the then-current beliefs.

Jesus wanted brotherhood to include the whole world, although we Christians have not fully implemented his teaching. We all are aware of the struggles of the last centuries to increase the area within which Christianity prevails. Missionaries strive to bring the Gospel to all nations, even as we enter the Space Age.

What contribution can religion make to this new age? Can the conquest of space bring the world together? Can it become a project enlisting the highest aspirations of man for the common welfare, a project to nurture spiritual growth?

If these questions can be answered in the affirmative, the prospects for man never have been brighter. If not, there is the dismal possibility that man will disappear from the earth as have several species of plants and animals. For man is his own great enemy. This fact remains the real problem of the Space Age, as it has been the problem of every age since the world began.

There is danger in man's preoccupation with the material gadgets of his civilization. Spiritual growth has been stunted, and moral character has been torn by a gradual shifting of standards in the stress of appeals to selfish interests. Our sensitivity to the ills of our fellow men has been dulled by repeated neglect of their cries.

Without religious faith, a man of the Space Age is incomplete, crippled, deformed. It is as if he has lost his sight, his hearing, his hands. Man, made in the image of God, has inherited a spiritual nature, which

places moral values on the activities of life. He has a knowledge of good and evil and has the opportunity to choose the good. The guidance system of a space ship cannot do this, no matter how uncannily accurate and complex it may be.

The mere fact that the World of Tomorrow offers uncertainty and dangers, as well as great promise, in no way removes from us the obligation of shaping the future as best we can. We must not leave the making of that world to others. What we build today determines the nature of tomorrow. Obviously, our greater concern is with the men and women, not the things of the future; it is men and women, not things, who can bring down destruction.

If we build well, will not the men and women of tomorrow be creatures of intelligence and understanding? Will they not imagine the consequences of waging war with the new weapons and—in horror—refrain from their use? Should we not build today for a world of reasonable men whose lives will be devoted to things of the spirit as well as the mind?

This we can do if, by patient, careful effort, we begin to bring out those elements in our own character which are godlike.



*Dr. Dryden's entire career has prepared him for a leading role in the nation's space program. A former director of the National Advisory Committee for Aeronautics, he pioneered research in high-speed aerodynamics, fluid mechanics, and acoustics. He's also a leading contributor to scientific and technical journals and a popular speaker. A Methodist local preacher since his college days, Dr. Dryden frequently occupies the pulpit at Calvary Methodist Church in Washington, D.C., where he's a member. Here (right) he receives from Cub Scout Bill Warren an award for personifying the ideals of scouting.*



*What better use for American abundance than school lunches for children overseas? This little girl is one of 3 million Filipino students who receive daily milk and cornmeal allotments.*

# Because They're Hungry

By GEORGE McGOVERN  
Director, Food for Peace

*We may want to plan for surpluses—  
if they're used to promote peace.*

IN THE kitchen of our home in Washington is a marvelous little device which grinds up and flushes away the scraps from our dinner table. Like many American housewives, Mrs. McGovern regards that gadget as her favorite housekeeping helper. I do not blame her; dropping the garbage into the disposal unit beats carrying it out to the garbage can any day.

But, you know, I harbor a prejudice against that little machine. Too often in my work as director of Food for Peace, I have been asked,

"How are we going to dispose of all those farm surpluses?" Every time the question comes, I am reminded of the disposal unit, and the association rubs me the wrong way. Whatever we do with the abundance of American agriculture, it must be planned for *utilization*, not *disposal*!

The capability of American farmers to produce more than we ourselves can consume is one of our nation's richest blessings. To think of it as a handicap and our overabundance as a burden is, in my opinion, at least myopic, perhaps

even immoral. By developing methods for using our surpluses as tools for human betterment around the world, we may find them assets we cannot do without. We may want to have them with us indefinitely—by plan, not by accident.

There is not a doubt in my mind that Premier Khrushchev would give his eyeteeth for our agricultural abundance. With unaccustomed candor, he has deplored publicly the failure of Soviet agriculture to meet its production goals. And in Red China, communized collective farms

*U.S. visitor Bashir Ahmad, a Pakistani camel driver, called on Food for Peace Director McGovern to express his people's gratitude for a food agreement signed in October between Pakistan and the U.S.—the second largest ever arranged. McGovern, a Methodist minister's son, is a South Dakota native, a former Congressman from that state, and an alumnus and former professor of Dakota Wesleyan University.*



have failed agonizingly to overcome gnawing famine which perennially grips that vast land. You can be sure that if Mr. Khrushchev and Mao Tse-tung had our abundance, they would be using it vigorously to promote their communist cause around the world.

*We have* the food—and we should use it to promote *our* beliefs in the dignity of man, individual freedom, and free enterprise. Here is the opportunity to act positively against two of our most persistent and serious problems—American farm surpluses and the earth's hunger.

If our reserves of food and fiber are used unwisely—or not used at all—our reputation around the world will suffer. In effect, we will have said to the world: We have mastered the technology of production, but we are baffled by the complexity of distribution.

We Americans are a generous people, a compassionate people. We have given away more of our material goods in the past 15 years than any other people any time, anywhere. Our citizens feel a deep responsibility for stewardship of our national wealth in a world that is essentially needy.

Still, there are important and difficult decisions we must make if we are to capitalize fully on the opportunity to truly use our food for peace. In the past, our program of food distribution abroad has been geared almost wholly to the disposal needs of our domestic agricultural policies. The result has been that the commodities available for shipment overseas as food for peace have not provided a balanced nutritional base. There was too much wheat and corn, and too little dry milk, animal proteins, fats and oils, dry beans, and peas.

To what extent are we willing to alter our agricultural production to change the make-up of the surpluses? Are we willing to produce and donate abroad foods that are not in excess supply here at home? These are not easy questions to answer. To change our policies would be to involve the government in more agricultural commodities. Expenses for grain storage would decline, but other costs would increase because more expensive commodities would be shipped overseas. This decision is

one which will test the sincerity of our efforts. It will determine whether our food assistance program and domestic farm policies are to be geared positively to world needs—or negatively to surplus disposal.

The law under which most of our Food for Peace operations are carried out is Public Law 480, passed in 1954 under a Republican regime by a Democratic Congress at the urging of a Republican Secretary of Agriculture. Contrary to popular presumption, Food for Peace is not purely, or even primarily, a giveaway program.

Sales of surplus foodstuffs for foreign currencies represent the largest single operation under Food for Peace. These so-called soft-currency sales, authorized by Title I of P.L. 480, help pay such overseas U.S. government costs as the ex-

penses of operating our embassies and legations. They also are used to carry on agricultural market development, educational and cultural exchange programs, and scientific and economic research activities.

Part of this income is set aside for loans to U.S. business firms wishing to invest in the countries involved. However, the greater part is turned back to the buyer nations themselves under grants and long-term loans to be used in economic and social development. These sales for local currencies say, in effect, that since Country X does not earn enough foreign exchange to buy the food it needs, we will supplement its purchasing power by selling food for local currency. Since 1954, 37 countries have participated.

A second type of operation, per-



*A growing phase of the Food for Peace program is the "food for pay" plan whereby workers, such as these Koreans on a dike and reservoir project, are paid their wages partly in cash and partly in food supplied from the U.S. Similar plans now are operating in 10 other countries.*

mitted under a different section of P.L. 480, involves exchange of U.S. agricultural commodities for strategic materials available in the needy countries. This barter-agreement phase of Food for Peace is smaller than foreign-currency sales. Between 1954 and 1960, some \$1.3 billion worth of such trade was negotiated, compared to \$4.5 billion in soft-currency sales.

THE other major Food for Peace activity—the part involving outright gifts—is authorized by Titles II and III of the 1954 law. Only about one fourth of the commodity shipments are sent under these sections. This food is sent for disaster relief, school-lunch programs, and given through the many voluntary agencies, including the major groups, Church World Service, Catholic Relief Services, and CARE. Between 1954 and 1960, \$1.6 billion worth of food was shipped overseas for these purposes—\$600,000 directly from our government to others and \$1 billion through the voluntary agencies. The way I explain our Food for Peace shipments is to say that each year we have shipped about 12 million tons of surplus food which would have cost us \$75 million to store the first year and another \$45 million each subsequent year. These shipments, of course, do not include the \$19 billion worth of our agricultural products which have moved overseas through regular commercial markets—paid for in dollars.

Food for Peace, to be effective, must be a continuing program so long as there is hunger in the world. It will be of little lasting value unless it is aimed at long-range ends. We cannot launch significant food programs and then prematurely chop them off without causing resentment and distress. As we develop large Food for Peace efforts, we must be prepared to see them through. Take this example:

One especially challenging opportunity is an expanded overseas school-lunch program. I know of no more effective way to beef up inadequate diets and improve the health of the young. A recently signed agreement will feed a half million children in Madras State of India; others have been carried out in Japan,

Italy, Tunisia, Peru, the Philippines.

We have been limited in these school-lunch efforts because some vital nutritional elements have not been available from surplus stockpiles. Dry skim milk, for example, was not on the surplus list for a lengthy period during 1958 and 1959. Milk (and dry skim milk is the most practical form for storage and shipment) should be a must in any school-lunch program. Asking the Secretary of Agriculture to provide more dry skim milk for shipment overseas would involve expenditure of tax money. But so do the arms and munitions we have sent abroad to strengthen friendly governments.

We have enjoyed noteworthy success in another phase of the Food for Peace effort in a plan that might be called “food for pay.” The law provides for food grants to developing countries for use in specific economic development projects—roads, schools, clinics, dams, irrigation, and reforestation. The wages of workers engaged in these projects may be paid partially in food. The first such scheme was launched in 1958 in Tunisia where vast unemployment was creating havoc. Some 195,000 of 300,000 unemployed workers (out of a total work force of 1 million persons) have been given jobs with the Tunisian government paying them a cash wage and the United States providing food contributions.

Payment of wages partially in food not only reduces the cost of the projects, it also helps check one of the most serious problems which face the nations trying to develop themselves industrially. In these underdeveloped countries, 60 to 90 per cent of the people usually are farmers. If large numbers of them leave the farms and go to work on jobs which do not immediately produce food or other marketable goods, the food supply dwindles but demand increases as more wage money becomes available. Meanwhile, prices skyrocket. When the workers are paid partly in food, prices are controlled, and the country is brought closer to self-sufficiency through the new projects.

We now have similar programs going in ten more countries: Afghanistan, Morocco, Korea, Dahomey, Ethiopia, Iran, Tanganyika, India, Libya, and Taiwan [Formosa].

Right now we have hopes for another Food for Peace program to take advantage of abundant U.S. feed-grain supplies to build up poultry and livestock industries in needy countries. Among the best possibilities seems to be to encourage broiler-chicken raising near seaports where feed grains could be delivered cheaply by ship. A chief advantage of chicken over pork or beef is that there are few taboos against it. Too, chickens can be sold live to be killed and dressed by the buyer, eliminating the need for refrigeration. Broiler chickens efficiently convert feed to protein—and, in the long run, broiler industries would create a continuing market for U.S. grain.

Much as we would like to increase all types of our Food for Peace shipments, we cannot just load up boatloads of food and sail blithely off to Asia or Africa to pass out treats like a church Christmas-basket committee.

First, of course, *we must have government consent from the recipient nations*. Often they have valid reasons for *not* wanting our help. For example, many nonindustrialized nations pin their hopes for economic stability on the development of a sound agricultural economy. If we were to unload gift food indiscriminately, prices paid to local farmers could be broken, their markets destroyed, and they and their whole country left in worse condition than before.

SECONDLY, *our donated food can damage the economic welfare of nonrecipient nations*. When we deliver free food to a needy country, we must be completely sure that this country or at least the people there who will consume our food are unable to purchase similar supplies at reasonable prices elsewhere. Other countries are more dependent than we on finding cash markets for their products. We can do them irreparable harm by glutting their markets.

Thirdly, *physical limitations affect distribution even among the countries willing and eager to receive our gifts*. Many underdeveloped nations lack accessible seaports or facilities for unloading ships. Even if the supplies can be unloaded, rail and highway transportation may be lacking

to move them inland where they are needed. Or there may be no organized distribution system to keep our donated food from getting mixed with commercial supplies, thereby undermining local prices and production.

Fourthly, *in some places our foods—even common things like wheat and dry milk—are foreign to the native diet.* The people may not know how to prepare them for eating, and often do not like the taste even when they are properly prepared.

A new attempt to adapt our exports to the food habits of the Far East was started last year when we began shipping bulgur wheat. This is a wheat product that is hulled,

broken into hard pellets, and partly cooked. It resembles the brown grains of unpolished rice and is considered by some persons a rice substitute. A more candid view was given by one official: "If you're a rice lover, you would hardly call this a rice substitute; but if you dislike wheat and cannot get rice, bulgur wheat is better than nothing." It may also be a transitional food to help broaden Far Eastern eating habits.

Finally, *leaders of some nations are reluctant to accept American food for fear of committing themselves and their countries to political or military alliance with the U.S.* Admittedly, in the past, we have often wondered why countries which accepted our gifts later failed to side

with us in international disputes and United Nations debates. If we genuinely want to help hungry people with our food, we must recognize that it cannot be used as a reward for friendship of their governments on political matters.

We face another reality: in a world in which two of every three humans are improperly or inadequately fed, we alone consistently produce more food than we can use. Yet even in the case of wheat, our largest surplus, we could meet only 75 per cent of the world's annual needs—if transportation, storage, and distribution facilities were adequate, which they are not. In other commodities, our surpluses are dwarfed by world needs.

So through Food for Peace we can greatly help—but we cannot feed them all, and we must emphasize that Food for Peace is a stopgap, not a solution. Today's needy nations eventually must depend on their own efforts to provide adequate living standards for their people. We must continue to encourage and assist them in adopting better methods of agricultural production and distribution.

Programs like Food for Peace place a heavy obligation on the U.S. to conduct its efforts responsibly. We must explain to recipient nations and to the rest of the world what we are attempting to do. We are not, it must be made clear, attempting to dump our surplus commodities or to buy friendships. And we shall continue to consult closely with both the importing and the exporting countries of the world so that we do not harm the economies of some nations even while we are attempting to help others.

I believe we have a moral obligation to use our amazing productivity to relieve hunger around the world. We must use it, and use it wisely, to encourage emerging nations to recognize that an adequate diet is essential to a stable government. If we follow this course, the dangerous myth that surpluses are at best wasteful and at worst harmful will be shattered once and for all.

The biblical sage wrote centuries ago: "Cast your bread upon the waters, and you will find it after many days." His admonition has never been more timely than in 1962.

*A billion dollars worth of U.S. food was given to needy people through Church World Service and other voluntary agencies between 1954 and 1960. Like this bag of cornmeal received by an African villager, all shipments are marked, "Donated by the People of the U.S.A."*



*If we give them perspective, youngsters will soon discover that . . .*

# The World Is So FULL of a Number of Things

By JEAN WELLINGTON

A Together in the **Home** feature

A TEEN-AGE boy in our neighborhood was arrested recently for shoplifting. The family cellar and the boy's room were packed to bursting with discarded toys—bicycles, chemistry sets, baseball equipment, and more. Yet the youngster stole.

In my position as a psychological counselor, I see such frustrated children all too often. They're the ones who have too many possessions, yet insatiably crave more. They're youngsters who haven't been taught a respect for property, or shown a proper set of values in handling the wealth of worldly goods we have today.

*The world is so full of a number of things,  
I'm sure we should all be as happy as kings.*

—ROBERT L. STEVENSON

But are we? Or do we teach our children to view material things in a topsy-turvy way which only confuses them and causes them grief?

I've asked myself this question countless times. And I feel certain we can improve our children's lives

if we help them view *things* in the right perspective. Of course, we must be able to practice what we preach.

The problem is two-sided, for while we hope our children will learn to respect property, we also want them to learn that the acquisition of things is not the aim of life. Sometimes it seems that if we succeed at one, we shall fail at the other. But for the sake of our children—as well as ourselves—we must consciously try to show them how to evaluate the many things in their lives.

A cardinal rule in this, simple as it seems, is that a child must have a place for everything and learn to put things in their places.

Recently I visited a young woman with a six-year-old son. She'd been ill, and when I glanced at Robbie's room, it seemed a sea of toys—many of them broken. I suggested he help his mother by picking them up, but half an hour later he emerged, whining, "I tried to pick up, but it's such a mess in there I just couldn't!"

His toys, I learned, are periodically dumped into a large box where he can't possibly find what he wants.

It's not his fault that he knows no respect for property and perpetually teases for more toys.

By the time a youngster reaches his teens, he should know that things

*Children who have too many toys rarely take care of them—yet insatiably demand more. If we give in, they may never develop a proper respect for property.*



belong in a particular place and are to be returned promptly after being used. But sometimes a sharp reminder is necessary.

Young Arnold borrowed his father's golf clubs one day. Afterward, he left them in the car, and his father hunted quite a while before finding them. Moreover, a new golf glove was missing.

The next time Arnold wanted to play, he found a sign on the golf bag: "You may not borrow me for a week. This is to help you remember where I belong. And you may not borrow me at all until you replace the glove that belongs in my right pocket."

The teen-ager chafed a bit in embarrassment, but he learned his lesson.

Teaching our children at an early age to play with one thing at a time also is helpful. If Janie, age four, takes out her puzzles, dumps them in a heap, and then decides to play with her paper dolls—only to abandon them in favor of something else—she becomes so confused by the debris around her that she begins to wonder what things really are for.

But if her mother stresses that one activity is to be put away before another is taken out, Janie will learn that her things are to be cared for and treated with regard.

Another rule to remember is that cheap toys are, in the long run, more expensive than good ones. I wish more manufacturers provided good, adaptable toys which wouldn't break with ordinary handling and could be used in several ways by the imaginative child.

Large building blocks, pound toys, and sturdy carts help a child's development. He can be expected to take care of them, too. Cheap toys, soon broken, only teach him that there are more where those came from.

This leads to another thought: how many of us are courageous enough to admit to our children that we can't afford something? If everyone in the neighborhood has a new English bicycle, Kevin's family will still scrape to buy him one, too—even if his American one still is good.

Is it really essential that a 16-year-old have a car, a 5-year-old a swing set and wading pool, and a 12-year-old a gold watch? If we parents con-

stantly strive to keep up with the Joneses, this filters down fast to the younger set.

How much better for a child's development if Kevin's parents, for instance, were to tell him frankly, "We know you want a new bike, dear, but your old one still is in excellent condition. Right now, Mother needs a new coat, and we really don't have the money for a new bike."

Then there's the psychology of a neighbor of mine, the father of seven. When one of his sons broke a new baseball bat and wanted another one, he didn't chase out and buy it for him. Instead, he said, "I'm sorry about your bat, Son. I guess you learned it wasn't made to pry up rocks. But my being sorry doesn't get you another one. I'm afraid you'll have to wait until you can afford it yourself."

Much of my experience with parents has been that the same ones who don't teach respect for property are the ones who are shocked when their children break windows, lose things, set fires, fail to care for borrowed things, or even plant a homemade bomb in an abandoned building. They seem unaware that they aren't teaching their offspring proper values. Perhaps the reason is that their lives, too, are filled with things.

Grandparents tell me that they're appalled when their children, today's parents, feel that they must have everything available—a washing machine and dryer, television, a new car every two years, and wall-to-wall carpeting.

The young parents retort, "We need these things. They're not luxuries—they're essentials!"

So, while we parents agree we ought to teach our children that things are a relatively unimportant part of living, it is difficult for us to practice what we teach.

At times of gift-giving when I was young, my grandmother used to say, "Give me something you make with your own two hands." Looking back, I realize she was very wise. Yet, how often I've rushed to the store at the last minute to get some little thing for Father's Day or another "day."

This has nothing to do with the true spirit of giving. But I am inadvertently teaching my children, "Buy something to give people

and they'll be pleased," instead of, "It is our desire to give that really matters. It's not the gift itself that counts."

In our leisure activities, too, we may go awry. Often when we treat our children, it costs money—at a movie, for instance, or an amusement park. We must teach them that enjoyment is found in other ways, too. My daughter and I sat down one day and made a list of things we might do together that cost nothing: nature walks, swimming, sight-seeing, trips to the library, a visit to a museum. The old saying, "The best things in life are free," should be more than a cliché. It should become meaningful to a child as he contemplates all the pleasure and value in activities which no amount of money could buy.

A young family in my town which has very little in the way of material goods sets a good example of how to teach the value of money. One day the two children returned from church school with banks to be filled during Lent for charity.

"But we already have a bank for special help to others," the young mother explained. "Each week I give the children their church-school money, plus a penny for the Help Bank. Whenever they receive money, part of it goes into the Help Bank, too. When they get older, I'll ask them to put in part of their allowance or earnings. Each year, we ask the church to tell us about a special need, and I explain to the children just where their money is going."

These youngsters are learning that money isn't just to seek and spend, but to give—a valuable perspective.

All of us, perhaps, have too many things. I wonder—were the children of 150 years ago, with a simple cornhusk doll for a toy, more fortunate than children today? Did they have a respect for property which present-day affluence has diminished?

If we find ourselves answering "yes" to this question, we have a job of reassessing to do—evaluating our individual worlds in the light of the values we practice in them.

We may find that the fault lies neither in our adult world, so full of things, nor in our children, seemingly ungrateful, but in ourselves—we are failing to teach one of life's worthwhile guides: perspective.

# A Modeling Young Mother



WHEN AN Atlanta minister's wife recently organized a "School of Christian Charm, Manners, and Personality" for a group of teen-age Methodist girls, her first problem was to find a qualified leader. Who among her friends and acquaintances could command the attention, interest, and admiration of young girls busily engaged in the process of growing up?

"I invited Marion Daniels to come and open the five-night school," reports Mrs. Walter Brown, whose husband is pastor of Cokesbury Methodist Church. "It is impossible to explain the impact she made on those girls. They had seen her picture in the Sunday paper with one of those expensive, dreamy evening dresses, and here she was in the flesh. She looked like a million dollars, and the girls hung on every word as she discussed the many factors that contribute to charm and beauty. She emphasized the fact that if one lacks the radiance of a Christian personality, all beauty seems tawdry.

"Her conviction that there can be no real outward loveliness without inward serenity more than impressed the girls. They were spellbound."

But life for Marion Daniels—at 36 a dentist's wife, a mother, and a high-fashion model—is a great deal more than striving for charm and glamour. When she is not showing the latest fashions, she is likely to be found busy with one of her many active interests—amateur archeology, shell collecting, China painting, PTA, church work, water skiing—or reading Plato's philosophy in the original Greek.

"But, first of all, I'm a mamma," she says in a delicious accent, decidedly Atlanta-Georgian. Her world revolves about the Daniels home, a 12-room, four-bath mansion. "I don't want any job that takes me away from Eb and the two boys."

Eb has a prosperous practice in the nearby suburb of Decatur, but transition to the stately columns of a Southern mansion did not come overnight. He was in the Navy when he married Marion in 1945, and their first home after the war was a barracks used to house the post-war flood of married students at Emory University near Atlanta. Marion, a Phi Beta Kappa, added to the family budget by tutoring Emory students in Latin.

She began modeling eight years ago, after Eb had returned from Korean war service and the boys—Charles, 15, and Alan, 10—had started to school. They moved into their flower-surrounded home in 1956.

*Marion: Free-lance modeling assignments take her to shops, clubs, conventions, and private showings, but she makes it a point to be home when school is out.*

# and Her Family



*Eb: His office has new equipment which he says makes the patient's visit easier and far more pleasant for all.*

*Alan: Home from school, he takes a TV snack to tide him over until Dad comes home for supper.*



*Charles: Pondering Latin homework, he considers himself fortunate to be the son of a good Latin scholar.*





*Mamma-on-the-run: Bounding out of the house with his shirttail flying, Alan scampers off to school—proving that even the son of a fashion model can be small-boy sloppy.*

Many people think fashion models spend most of their paychecks on expensive clothing. Not Marion! She makes her own.

"When Eb was in dental school," she recalls, "I started sewing from necessity. I wanted pretty clothes, but I was too independent to ask Mother, an expert seamstress, to make them for me. Now I sew everything." She confesses, however, that most of the money thus saved she spends on hats!

Eb, a former president of his Lions Club, has served on the board of stewards of Haygood Methodist Church in Atlanta. Marion is assistant teacher of a church-school class at Haygood, is active in the Woman's Society of Christian Service, and is on the board of stewards.

"They are a lovely, unaffected family with a keen sense of humor and a great love of life," says their pastor, the Rev. James Sneed of Atlanta. "The entire Daniels family is both interested and interesting—and that's an unbeatable combination!"

*On the church steps, Marion stops to greet a friend. "Be glamorous," she tells teen-agers, "but be nice. Be pretty, but cultivate your mind."*



*Day off: Squirrels rustle through autumn leaves outside Atlanta, where Eb ushers in the hunting season. He says: "I can relax in the woods. There my worries all disappear."*



# The 10 Official... Shrines of Methodism

Sunday, January 7, 1962, has been proposed as Anniversary Day by the Association of Methodist Historical Societies to commemorate the 1784 Christmas Conference in Baltimore, where American Methodism was organized. It's a good time to recall these places designated as official "shrines" by the General Conference.



**1. John Street Church, New York:** On land "secured forever" at what was then the city's outskirts, America's oldest continuous Methodist congregation worships today amid skyscrapers of Wall Street. The first church was built here by a society formed by Philip Embury in 1766.



**6. Rehobeth Church, Union, W.Va.:** It was built of logs in 1785, and was dedicated by Bishop Francis Asbury in 1786. As the first Methodist church west of the Alleghenies, it became both a milestone and a gateway for circuit riders sweeping westward. Many a noted preacher spoke here.

**2. McKendree Chapel, Cape Girardeau, Mo.:** In another giant step westward, this time across the Mississippi River, Methodists built this rough log chapel about 1819. Now restored, it is named for the first American-born Methodist bishop, as is McKendree College, Lebanon, Ill.



**7. Green Hill House, Louisburg, N.C.:** The first annual conference after the far-reaching historic Christmas Conference at Baltimore (where, for the first time, Methodism became an organized church) was held in this house just south of Louisburg in 1785 with some 20 preachers there.



**3. St. George's Church, Philadelphia:** The oldest Methodist building in continuous service in the U.S., it was purchased by a congregation led by one-eyed, red-coated Capt. Thomas Webb, in 1769. It's designated by Congress as a Landmark of the city's National Historical Park.



**8. Robert Strawbridge Home, New Windsor, Md.:** On nearby Sam's Creek, Strawbridge used his skill as a carpenter to build what some believe was the first Methodist meetinghouse in America. By 1773, his fervor had accounted for half of all Methodists then in the Colonies.

**4. Wyandot Mission, Upper Sandusky, Ohio:** When John Stewart, a converted mulatto, came here in 1816, his singing and preaching touched the Wyandots and led to formation of a Board of Missions. The Indians asked that this church, built in 1824, remain forever Methodist.



**9. Barratt's Chapel, Frederica, Del.:** Where 1,000 persons attended the first quarterly meeting in 1780, and Asbury joined Coke to plan the great Christmas Conference of 1784. Although unfinished for years, it was still regarded as the best country meetinghouse in America.



**5. St. Simons Island, Ga.:** Lovely Lane Chapel (named for the historic church in Baltimore) stands near the spot where John and Charles Wesley preached and prayed on their only trip to America (1736-37). John came as a missionary, Charles as General Oglethorpe's secretary.



**10. The Edward Cox Cabin, Bluff City, Tenn.:** Built in 1775, it's the site of the first prayer meeting west of the Blue Ridge Mountains. A layman's shrine, the old home symbolizes the pioneer's open-door hospitality, without which a circuit rider's work would not have been possible.

*Here's a straightforward reply to the difficult question:*

# WHY DO GOOD PEOPLE

*By J. B. PHILLIPS*

*Author of The New Testament in Modern English*

**"I**F THERE is a God of Love," people have asked and are still asking, "how can he allow so much suffering in his creation, how can he permit natural disasters such as earthquakes, and how can we possibly reconcile the existence of evil with the idea of an all-wise, all-powerful, all-loving God?"

No one knows the full explanation of, or the answer to, these problems. The most we can do is first to break the problems down into what can partially be answered and what cannot and, secondly, to suggest an attitude of mind which can be honestly held without the necessity for denying the existence of a God of Love.

Our first consideration should be to recognize that evil is inherent in the risky gift of free will. Naturally it is possible for the Creator to have made creatures who are invariably good, healthy, kind, and virtuous. But if they had no chance of being anything else, if, in other words, they had no free will, we can see, even with our limited intelligence, that such a creation would be no more than a race of characterless robots.

It is really no good quarreling with the situation in which we find ourselves, and quite plainly that situation includes the power to choose. And it is obvious that this individual gift of being able to choose good or evil affects a far wider area of human life than that of one individual personality. The good that a man chooses to do, or the evil that a man chooses to do, have both immediate and long-term effects, and exert an influence, even spread an infection, of good or bad.

Speaking generally, human life is so arranged that what we call *good* produces happiness, and what we call *evil* produces misery and suffering. Thus a good deal of human

suffering can be directly traced to the evil choices of human beings. Sometimes this is perfectly obvious and direct—a violent and cruel husband plainly causes suffering, fear, and misery to his wife and children. Sometimes the evil is indirect—the greed for money or power may make a businessman take decisions which bring great suffering to hundreds of people personally unknown to him; or the selfishness and greed of one generation may produce a bitter fruit in the next.

If we knew all the facts, and the effects, both short-term and long-term, of human selfishness and evil, a very large proportion of mankind's miseries could be explained. But of course this in no way answers the questioner who asks, "Why doesn't God *stop* evil and cruel men from causing so much suffering?" This is a very natural and understandable question.

But how could such intervention be arranged without interfering with the gift of personal choice? Are we to imagine the possessor of a cruel tongue to be struck dumb, the writer of irresponsible and harmful newspaper articles visited with writer's cramp, or the cruel and vindictive husband to find himself completely paralyzed? The moment we begin to envisage such interventions, the whole structure of human free will is destroyed.

We may not approve of this terrifying free will being given to men at all, but it is one of those things which we are bound to accept. (It may be worth noting here that the whole point of real Christianity lies

not in interference with the human power to choose but in producing a willing consent to choose good rather than evil.)

The next problem which must be squarely faced is the apparent flagrant injustice in the distribution of suffering. (I feel bound to use the word "apparent" because I do not believe in final injustice.) Put in its crudest form the question is simply, "Why should the innocent suffer and the wicked get away with it?"

This is one of the oldest questions in the world, far older than the Old Testament book of Job, which makes some attempt to deal with it. It is true that even within the limits of this little life men do sometimes see virtue rewarded and wickedness punished. But unhappily for their sense of justice, this is by no means invariably the case. To all appearances the cruel men with hard faces have a much better time in this world than the good, the sensitive, and the responsible.

Now here again we come right up against the situation in which we find ourselves, and which we must to some degree accept. There can be nothing wrong with our desire for justice, and there can be nothing but right in our desire to see evil restrained and exploitation cease. But if we are expecting a world, and blaming God for not supplying such a world, in which good is inevitably rewarded and evil automatically punished, we are merely crying for the moon. We are not living in such a situation, and indeed it is debatable whether adult virtue and courage could exist at all in such a kindergarten atmosphere. This life *is* unjust, in this life the innocent *do* suffer, and in this life hard conscienceless men *do*, to all appearances, "get away with it."

These are hard facts and only to a

Condensed from Chapter 16, *Problems of Suffering and Evil* (1) of *God Our Contemporary* by J. B. Phillips (Macmillan, \$2.50). © J. B. Phillips, 1960. New Testament references are quoted from *The New Testament in Modern English*, translated by J. B. Phillips, © J. B. Phillips, 1958; © The Macmillan Company, 1947, 1952, 1956, 1957.

# Suffer?

limited degree can we alter them.

Frankly, I do not know who started the idea that if men serve God and live their lives to please him then he will protect them by special intervention from pain, suffering, misfortune, and the persecution of evil men. We need to look no further than the recorded life of Jesus Christ himself to see that even the most perfect human life does not secure such divine protection.

It seems to me that a great deal of misunderstanding and mental suffering could be avoided if this erroneous idea were exposed and abandoned. How many people who fall sickly say, either openly or to themselves, "Why should this happen to me? I've always lived a decent life."

There are even people who feel that God has somehow broken his side of the bargain in allowing illness or misfortune to come upon them. But what *is* the bargain? If we regard the New Testament as our authority, we shall find no such arrangement being offered to those who open their lives to the living

Spirit of God. They are indeed guaranteed that nothing, not even the bitterest persecution, the worst misfortune, or the death of the body, can do them any permanent harm or separate them from the love of God. They are promised that no circumstance of earthly life can defeat them in spirit and that the resources of God are always available for them. Further, they have the assurance that the ultimate purposes of God can never be defeated. But the idea that if a man pleases God then God will especially shield him belongs to the dim twilight of religion and not to Christianity at all.

But it helps enormously, indeed it makes a fundamental change in our thinking, if we look upon the life we lead upon this small planet as temporary, as only part of a whole, the quality and extent of which we can only very dimly perceive. For the purposes of this life the Creator has made certain conditions, but we have no reason to suppose that the same conditions apply in the stages of life men live after death of the physical body. It is large-

ly because modern man has lost the sense of what we might call the background of eternity that he sees everything from pleasure to pain in terms of this world only. Although there are many things which appear to deny the love and justice of God in this life, he is quite literally *in no position* to judge the final issue. If he tries to do so, he might quite easily be as foolish as a man attempting to determine the pattern of a carpet from examination of a single thread, a picture from a tube of paint, or a book from a box of assorted type.

Naturally, it is easy to pour scorn upon the conviction common to all true Christians that, as Paul put it, "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." It can be called "pie in the sky," the "opium of the people," and doubtless it has been used as an anodyne for much preventable human suffering and exploitation. But the true Christian does not so use this point of view; he uses it to stabilize his own thought.

While he works on hopefully and cheerfully in this imperfect stage of existence, he never expects to find anything approaching the final working out of God's purpose within the confines of life on this planet. He lives in the incomplete, the undeveloped, the inexplicable, and the mysterious. He has enough light to live by, but he never claims to know all the answers; and throughout his life he is sustained by the conviction that he is moving toward the complete, the perfect, and the ultimate reality. He is destined for light

## JOB—Suffering Strengthened His Faith

JUST ABOUT everything that can happen to a man happened to Job, whose story is related in the Old Testament. His family and shepherds were slain and all his vast herds and wealth destroyed. Then his health failed—boils! Friends came to console but stayed to criticize and further confuse him with theological explanations.

Though we think of him as a classically patient man, Job actually grew very impatient with God. Why, he demanded, was he tormented so? Why was he, an upright man, punished like a sinner?

Instead of answers, Job found himself bombarded with questions from God! Out of the whirlwind they came, demanding to know of

Job what right he had to question his suffering. Did he question God's purpose? Was he divine, that he thought to understand God's plans?

When the torrent of questions ceased, Job was not angry. Instead, he answered God humbly:

"I know that thou canst do all things, and that no purpose of thine can be thwarted . . . I have uttered what I did not understand, things too wonderful for me, which I did not know . . . I had heard of thee by the hearing of the ear, but now my eye sees thee . . ." (Job 42:1-5.)

Instead of understanding, Job discovered trust. And it is this trust which makes him the model sufferer for all mankind.



**Reader's Choice:** *He had been preaching a dozen years, but J. B. Phillips—an Anglican clergyman—was stumped. He wasn't getting across to the youth group a certain biblical text. This frustration started him on his life's work: translating the New Testament into contemporary English. More than a million copies of his books have been sold in the U.S. since 1948, and he has been called the layman's favorite theologian. . . . Here, as our January Reader's Choice selection, is an excerpt from his recent book, God Our Contemporary—Eds.*



J. B. Phillips

and enlightenment, for freedom from illusion, release from his present blindness to reality and from the limitations of his physical nature.

For many people natural disasters such as earthquakes, floods, hurricanes, erupting volcanoes, and all the other destructive forces of nature produce an insuperable obstacle to faith in a loving God. There is naturally no easy answer to explain such occurrences, but there are some considerations which make the problem a shade less difficult.

A fertile valley in the United States of America was disastrously flooded, not for the first time, a few months before this book was written. Nevertheless, the commentator in the film showing scenes of this disaster remarked that, although the area had been flooded again and again, within a year or two of each catastrophe people would quickly forget and resettle in the same area. Similarly, people will live under the shadow of a volcano which is known to erupt violently from time to time.

It may sound harsh to say so, but a certain proportion of human life could be saved if areas known to be dangerous for human habitation were avoided, or the proper steps to control the forces of nature were taken where this is possible. Man is mistaken if he thinks life upon this planet is automatically physically safe. But he has been given powers of body and mind and qualities of forethought and the ability to profit by experience. It would seem to be part of his job to learn to control the enormous energies of nature. We still have not the slightest idea why the situation should be as it is, but the blackness of what we call "natural disaster" is made far darker than it really is because of modern man's obsession with physical death as the

worst evil. Moreover, he will persist in viewing disaster through human eyes.

It is only from the human point of view that the headline 200 KILLED BY EARTHQUAKE—5,000 HOMELESS, is more distressing than FARMER KILLED BY LIGHTNING, WIDOW PROSTRATED BY GRIEF. The question, "How could a God of Love allow *so many* to be killed and to suffer?" has really very little sense in it.

To imagine that God looks upon physical death as many men do, or to think of him as impressed by numbers, violence, or size is simply to think of God as a magnified man—a monstrously inadequate conception.

This does not mean to say for one moment that the true Christian regards his passing through this life as a somewhat boring prelude to the glories that lie ahead. Indeed, as a follower of Christ and as one whose life is aligned with the purpose of God, he is inevitably involved in the life of this world.

He is committed to do all within his power to heal the world's injuries by active and outgoing Love, and the personal cost to himself is probably high.

He is not less concerned than the materialist or the scientific humanist for the welfare of men, but more so; for he has glimpsed something of man's value and potentiality in the eyes of God. But all the time he enjoys the enormous advantage of knowing that even the most hideous suffering exists only in this present state of affairs. He knows that death need be neither a disaster nor an enemy. He never suffers from the frustration of believing that this little world is any more than a visible beginning of some incalculably vast plan formulated by the Creator.

While the Christian believes that God is a wholly reliable "shelf" on which unsolved problems and difficulties may for the time be safely deposited, he does not find himself in any way excused from attempting to relieve suffering and pain and to play his part in rebuilding the true order amid the chaos of earthly conditions.

The Christian is not relying merely on a 1900-year-old demonstration for his day-to-day inspiration and reinforcement, but on a living contemporary Spirit. He is no longer envisaging "God" dwelling in unapproachable remoteness and making impossible demands of man whom he has placed in a difficult and perplexing condition. The living God is allied to man, is with him in the fray, not merely guiding and encouraging, but striving and suffering and triumphing with him, in him, and through him. So that even though the center of gravity of the Christian's faith is not really in this world at all, yet as far as this life is concerned God is always his contemporary.

In past centuries men had to take for granted the fact that a great many of their *hows* and *whys* would certainly remain unanswered in their lifetime. Yet this did not prevent them from acting boldly and resolutely along the lines which they were convinced were right. But modern man, perhaps a little intoxicated with his success in answering the *hows* of life, will frequently not commit himself until his *whys* are answered—in fact, until the Creator has taken him into his confidence!

Thus in dealing with the real human problems such as the relief of suffering, the adjustment of personality, the release from fear and ignorance, the care of the physically or mentally defective or of the aged and infirm, there is nearly always a desperate shortage of living agents, and among their small number the cozily noncommitted agnostic is very rarely to be found.

I would suggest that since we are in a very junior position in the universe, men might do better to set their hands and hearts to tasks that cry out to be done, instead of posing everlasting *whys* before they are willing to work to alleviate human suffering and needs.



*Big-time football drama: SMU's Billy Gannon (with ball) bolts through the Southern Cal line—but his team lost, 21-16.*

## *The Methodist University and College* **All-American Elevens**

By FRED RUSSELL, *Sports Editor, The Nashville Banner*

THE INFLUENCE of professional football was felt more strongly than ever in the collegiate sphere during 1961. Evidence of this was easily seen in the increasingly liberal substitution rule, more passing, more field-goal kicking, more scoring—and wider adoption of pro-type offenses and defenses.

The husky All-Americans pictured on these pages—all from Methodist-related colleges and universities—played much the same type of football as veteran professional stars. Yet it *was* different, for no amount of excellence on the part of mature, skilled men who receive weekly checks for Sunday performances can match the Saturday sport of less-perfect university students for drama and daring.

"College fans have had their taste sharpened by watching pros on television," says Coach Bobby Dodd of Georgia Tech, who has long been keenly aware of the attractiveness of the professional game. "They groan if their team punts on third down in the hazardous zone, although waiting until fourth down can be costly.

"It seems that the day of the long march on the ground for a touchdown is over, unless one of the teams is vastly superior to the other. In an even game, the forward pass

—properly executed—is the only vehicle by which the ball can be moved any distance."

It was once considered heresy to pass from behind your own 20-yard line, or to wait until fourth down to punt from within your 35-yard line. These tactics still are hard on coaches, but they delight spectators.

One reason it is difficult these days to advance only by running is the growing popularity of the 5-4-2 defense, an alignment handed down by the pros. Nine defensive players grouped near the attacking team's line make it almost impossible to break runners off tackle or shoot them through the middle. Thus, teams are forced to throw more passes, often from dangerously close to their own end zone.

The professional influence also is reflected in numerous field goals. Southern Methodist Coach Bill Meek, however, attributes at least part of the reason for their prevalence to the collegiate rule, introduced in 1958, permitting a run or pass for two points after a touchdown is made.

"Teams are trying to protect themselves against the two-point situation," Meek says. "A field goal does it."

To many fans, writers, and coaches, the two-point



PETE WIDENER, Duke's swift pass-catching end.

# University

conversion rule appears unsound. Faced with the alternative of place-kicking for one point and a tie after scoring a touchdown late in the game, or trying a run or pass play for two points and a victory, most coaches went for the bonus conversion. And most of them lost.

Athletic Director Fritz Crisler of Michigan, long retired from coaching after an illustrious career, maintains that college football is lacking in originality and inventiveness.

"Little by little, football has gotten to the point where everyone does the same thing," Crisler says. "The old sleeper plays, the sideline and talking plays, the hurry-up huddle have disappeared one by one. Coaches spend so much time recruiting and watching movies they don't have time to be inventive. Every time one coach does something a little bit different, everybody else knows about it in a matter of days—so what's the use?"

Generally, the fans seem to approve the modern, high-scoring brand of football. But it is shocking and depressing to note the number of deaths due to gridiron injuries in 1961 and the staggering increase in injuries.

## SECOND UNIVERSITY ELEVEN

PLAYER	SCHOOL
E Jim Stack	Boston U.
T Charles Long	Chattanooga
G Jean Berry	Duke
C Larry Onesti	Northwestern
G Dave Meggyesy	Syracuse
T Pete Perreault	Boston U.
E Ken Ericson	Syracuse
QB Dave Sarette	Syracuse
HB Albert Kimbrough	Northwestern
HB Mark Leggett	Duke
FB Charles Meadows	Boston U.



MAX CHRISTIAN  
SMU, Center



RAY SCHOENKE  
SMU, Guard



BILL DI LORENZO  
Boston U., Guard



FATE ECHOLS  
Northwestern, Tackle



JOHN BROWN  
Syracuse, Tackle



DAVE VITI  
Boston U., End



WALT RAPPOLD  
Duke, QB



ERNIE DAVIS  
Syracuse, HB



CAREY HENLEY  
Chattanooga, HB



BILL SWINGLE  
Northwestern, FB



**VIRG STROLIA**  
*Mount Union, Center*



**DAN LEWIS**  
*Wofford, Guard*



**JOHN WILBUR**  
*Lycoming, Tackle*



**JIM PUSEY**  
*W. Maryland, Tackle*



**ED TINGSTAD**  
*Puget Sound, End*



**WALLY FOLTZ**  
*De Pauw, End*



**DAVE HORNBECK**  
*Ohio Wesleyan, QB*



**DICK MAGLISCEAU**  
*Allegheny, HB*



**BOB ROMA**  
*Wofford, HB*



**J. B. ELZY**  
*Albion, FB*

# College

The fault appears to lie mainly in hard, unyielding equipment. Another part of the trouble traces to the game itself, particularly a new blocking and tackling technique which calls for the player to go in with his head in a dangerous upright position.

"The neck wasn't built for this kind of wear and tear," says Maryland Coach Tom Nugent, "but it is a technique which is supposed to cause fumbles."

As always, though, brighter aspects prevail in this hard but rewarding game. Not the least is this opportunity, for the sixth straight year in *TOGETHER*, of honoring outstanding performers from Methodist-related colleges and universities throughout the land.

Choosing any All-Star team is a thankless undertaking. There is never any lack of talented candidates, and too

often the line of distinction between first and second team selections is so fine that unanimity is impossible.

More and more, we are leaning to the idea that naming a 22-man squad would be more feasible and prove more acceptable. The All-American team picked by the Football Writers Association has long included two complete lineups rated equally. We may do that next year.

It is particularly gratifying to get a report praising a player for reasons beyond his accomplishments on the playing field. Like this one, for example, which was received from the coach of Ed Tingstad, All-College end from Puget Sound:

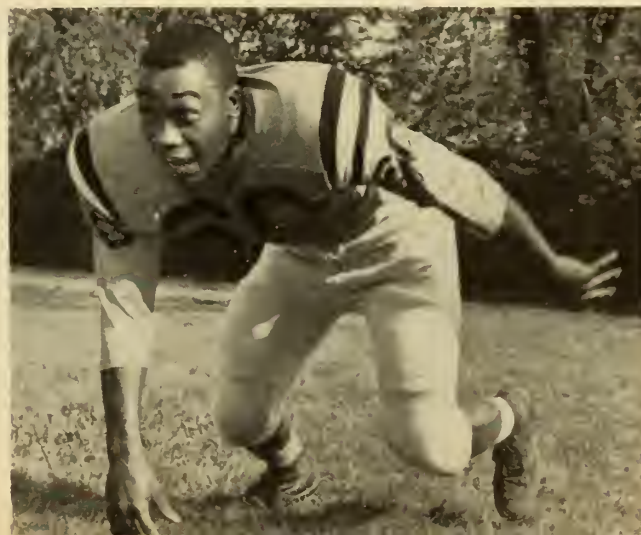
"Ed is a superb pass receiver, fine blocker, and most capable on defense. He's the fastest man on the team and very strong. In addition, he's a leader, a gentleman, and is responsible in a large measure for the high morale of our squad. Summing up, he is a credit to every ideal that football in the United States stands for."

That, we believe, is typical of these All-Americans.

*OBIE BENDER, standout Baldwin-Wallace guard.*

## SECOND COLLEGE ELEVEN

PLAYER	SCHOOL
E Levi Otey	Emory and Henry
T John Halter	Baldwin-Wallace
G Johnny Hatten	Millsaps
C Charles Corbin	Morningside
G John Thomas	McMurry
T William Damitz	Allegheny
E Don Dyke	Lycoming
QB Bill Thorp	Cornell College
HB John Jacobs	Boker
HB Dell Stumbo	Ohio Wesleyan
FB Gary Dasso	Puget Sound



# What Are Essentials of Religious Freedom?



## MIDMONTH POWWOW

**CODE-POINT NO. 1.** Everyone should be free to adhere or not to adhere to a religion or belief in accordance with the dictates of his conscience. Parents should have a prior right to decide upon their child's religion. In the case of children torn from their families, the decision should be made in accordance with the interests of the child, due attention being paid to the expressed or presumed wish of the parents.

**BISHOP HARMON:** Free choice is one of the rights with which God has endowed mankind, and we have the responsibility of exercising that right. True religion comes only from inner conviction—not outer compulsion.

I agree that parents have a right and a duty to teach their children a faith, but they cannot decide what form that faith eventually will take. The children must decide for themselves upon reaching maturity.

**BISHOP BARBIERI:** The family and all other organizations—as well as the Church and the State—must be prevented from violating the right of free choice in matters of religion. However, I question whether persons may be

Shoe-slapping squabbles and oratorical hassles always make headlines. Few visitors in New York who go to the dramatic stone, glass, and aluminum pile that is the United Nations headquarters ever see—or even hear of—the back chambers where committees wrestle with the prosaic problems and produce many-paged documents. Typical is the “code for religious freedom” hammered out by a subcommission. It seeks to spell out minimum standards of religious liberty acceptable to Protestants (of both state and free churches), Catholics, Communists, Moslems, and others. We present a digest of the latest draft—with comment by four Methodist bishops. It is timely comment, too, for the code is scheduled to go before the Commission on Human Rights in February. If it does not succeed there, the drafting subcommission probably will try, try again. Eventually, a document may be forged to be submitted for UN member nations, as individual states, to accept or to reject.—EDITORS.

permitted to engage in *any* form of religious practice. The practice of some forms of spiritualism—still common in parts of Latin America—is a menace to the individual and may even result in his death.

**NO. 2.** Everyone should be free to comply with practices prescribed or authorized by his religion or belief, and free from performing acts incompatible with his religion or belief.

**BISHOP HARMON:** Freedom to practice a faith is inherent in the right

to select a faith. However, I believe interference is justified in exceptional cases, such as when a widow in India wants to throw herself on her husband's flaming funeral pyre, or when a man claims his beliefs justify his taking more than one wife. Society has the right to invoke accepted standards of conduct when its welfare—or that of its members—is endangered.

**BISHOP WUNDERLICH:** The Communists sometimes interfere with the performance of certain religious rites, and in Spain the police have closed

more than 20 Protestant churches. No church should be denied the basic right to hold services, perform rituals, and disseminate its faith.

**NO. 3. There should be freedom of worship, either alone or in community with others, in public or private. Equal protection should be accorded to all forms, places, and objects of worship.**

**BISHOP BARBIERI:** I doubt that all forms of religious practice are equally permissible, for reasons previously stated. Beyond that, freedom of worship must include the right to purchase land, erect churches, advertise services, hold public meetings and rallies which do not endanger the public safety, and to build and operate religious schools.

**NO. 4. Freedom of pilgrims to journey to sacred places as acts of devotion, whether inside or outside their country, should be assured.**

**BISHOP VALENCIA:** All religious persons should be willing to grant this kind of guarantee.

**NO. 5. Persons should not be prevented from acquiring or producing articles of ritual. Where the government controls the means of production and distribution, it should make them available.**

**BISHOP WUNDERLICH:** Freedom to acquire articles of ritual should be widened to include the right to acquire building materials for churches, retreat houses, youth camps, educational buildings, and so forth. The rebuilding and repairing of churches in East Germany has been slowed because industrial and housing programs have priority on labor and materials, both of which are in short supply.

**NO. 6. The observance of the religion or belief of a deceased person should be followed in the disposal of the dead, the display of religious symbols, and the performance of funeral or commemorative services. All should be protected from desecration.**

**BISHOP VALENCIA:** I agree, but only if the funeral service is conducted in a church of the deceased's faith. If called upon to do so, I would conduct services for a Roman Catholic in a Methodist church, but I would not display there symbols which The Methodist Church does not recognize.

**NO. 7. The observance of each religion or belief relating to holidays and days of rest should be taken into account, subject to the overriding consideration of the interests of society as a whole.**

**BISHOP VALENCIA:** This provision is too vague. In the Philippines,

Roman Catholics sometimes block traffic for hours during their Holy Week processions. This may serve the interests of a majority of society, but not the interests of society as a whole.

**BISHOP WUNDERLICH:** We must be careful, lest laws advocated as health and welfare measures actually become acts of compulsion against religious minorities.

**NO. 8. No one should be prevented from observing the dietary practices prescribed by his religion. Where the government controls the means of production, objects necessary for such observances should be made available.**

**BISHOP BARBIERI:** I doubt that we should permit dietary practices which might endanger the health of the believer and his family, particularly where there are minor children. Sometimes individuals must be protected by the judgment of a prudent society.

**NO. 9. No one should be prevented from marrying in accordance with his religion or be compelled to undergo a ceremony not in conformity with his religion. The right to a divorce should not be denied to anyone whose convictions admit divorce, solely on the ground that he professes a particular belief.**

**BISHOP HARMON:** Divorce does not break a marriage, but only recognizes that the marriage already is broken. Religious affiliation should not be a factor in refusing or granting divorces.

**BISHOP VALENCIA:** I agree. In many countries, Protestants must "prove" they are not Roman Catholics in order to qualify for civil marriage. If they have been baptized as Catholics, this is almost impossible. The decision usually is left to the bishop, and he can be a hard taskmaster. Many Protestant couples are, in effect, denied the right to marry.

**NO. 10. There should be freedom to disseminate a religion or belief, provided it does not impair the rights of other religions or beliefs.**

**BISHOP BARBIERI:** Most countries permit private worship by all faiths, but this alone does not constitute real religious freedom. Such freedom must include the right to publish and distribute religious literature, the right to display the insignia of one's faith, and free access to radio, TV, and the press.

**NO. 11. No group should be prevented from training the personnel required for the performance of practices prescribed by their religion. When such training is available only outside the**



*Episcopal leader of Methodism in the Charlotte, N.C., Area, Bishop Nolan B. Harmon is a writer and former editor.*



*Born in Italy, Sante Uberto Barbieri is bishop of Argentina, Bolivia, and Uruguay—and a poet and theologian.*



*Bishop Friedrich Wunderlich presides over five German conferences—two of them behind the Iron Curtain. Bishop José Valencia (below) was born in the Philippines and heads the Manila Area.*



country, no permanent limitations should be placed upon travel.

**BISHOP WUNDERLICH:** Seminaries are permitted to operate in East Germany, but the students are not allowed to study in West Germany. This, in effect, suppresses and controls the dissemination of religion. Religions should be permitted to train clergy wherever it does not interfere with the best interests of society as a whole.

**NO. 12. No one should be compelled to take an oath contrary to the prescriptions of his religion or belief.**

**BISHOP HARMON:** Yes. The Quakers assured themselves of this right long ago, and both The Methodist Church and The Church of England have provisions declaring this right [see the Articles of Religion, Paragraph 85, the *Discipline*].

**NO. 13. Where the principle of conscientious objection to military service is recognized, exemptions should be granted to genuine objectors in a manner insuring that no adverse distinction based on religion or belief may result.**

**BISHOP HARMON:** The rights of genuine objectors should be respected by the State, but the State should retain the right to require nonmilitary service of these objectors. Persons who demand and accept protection of their rights by the State incur a debt to the society which the State represents.

**NO. 14. Where exemptions from participation in public ceremonies are granted on religious grounds, such exemptions should be granted in such a manner that no adverse distinction based upon religion or belief may result.**

**BISHOP VALENCIA:** We would all agree to this.

**NO. 15. No cleric who receives information in confidence, in accordance with his religion, should be compelled by public authorities to divulge such information.**

**BISHOP HARMON:** A number of states have recognized this right by adopting legislation granting immunity to pastoral confidences. However, it should be made clear that such immunity would apply only to the pastoral confidences, and not to the clergyman himself or to his obligation to testify truthfully regarding all other facts.

**NO. 16. Public authorities should refrain from making any adverse distinction against or giving undue preference to individuals or groups with regard to the right of freedom of thought, conscience, and religion; and should prevent individuals from making such distinctions or giving such preferences. These duties should be backed up with legal provisions. The public should be educated to accept the principle of non-**

discrimination. Freedom to maintain or change religion must be insured, and freedom to manifest that belief must be insured as widely as possible. In case of conflict between the requirements of two or more religions, a solution should be found offering the greatest measure of freedom to society as a whole. No adverse distinctions or preferences should be made to religions in the granting of subsidies or exemptions from taxation.

**BISHOP VALENCIA:** Official protection should extend beyond freedom of thought and worship. It also should prevent majority religions from insinuating themselves into government operations and commingling their observances with national holidays. The freedom to maintain or change religion should be defined as an individual freedom, and not a group choice where the majority might rule the minority. In many countries, serious social, economic, and political penalties are imposed upon a person who changes his faith from Roman Catholic to Protestant, or from Moslem to Christian.

It also should be made clear who will resolve conflicts of interest between religious groups. This must not be a function of government, where decisions might be influenced by politics. I suggest that solutions should be sought by qualified representatives of the conflicting religious groups.

---

## Here Religious Freedom Falters

By **DEAN M. KELLEY** Executive Director, Department of Religious Liberty  
National Council of Churches

The very existence of the need for an international code condemns the state of religious freedom in much of the world today. The checklist below—by no means complete—pinpoints some of the subtle pressures and outright bans which continually thwart the ideals expressed by the United Nations.

In Russia and East Germany, Communists have closed some churches, convents, or monasteries, jailed and harassed religious leaders, and sought to control or eliminate religious instruction.

In Colombia, the government has closed 200 Protestant schools and now proposes that new schools be built in the same areas with the help of the U.S. Peace Corps. Presumably, such schools would be controlled by the Roman Catholic Church, which is responsible for all education in that country under a concordat with the government.

In some Arab countries, Jewish citizens of other

nations are denied entry. American firms cannot import Jewish employees, nor may the U.S. assign Jewish servicemen to military bases.

In Southeast Asia, Buddhism receives increasingly preferential treatment, while other faiths are subjected to growing restrictions.

In South Africa, Guinea, Cuba, China, Hungary, Angola, and Spain, church leaders—both Protestant and Roman Catholic—have been jailed and deported for criticizing the governments.

In Spain, non-Roman Catholics must worship clandestinely in unmarked buildings.

At the U.S. Military Academy, cadets of all faiths—and of none—are compelled to attend services at either the West Point chapel (Protestant Episcopal), a Roman Catholic church, or a Jewish synagogue.

Wherever such compulsive or preventive measures exist, the cause of religious freedom falters.

*Struck down by a heart attack, this Methodist physician  
carried on by proxy the mission project he labeled*

# God Loves Okinawa



*The late Dr. Linus Bittner.*

*By LILLIAN FOLHEMUS*

GOOD HEALTH was not one of Dr. Linus Bittner's blessings. But he was given a heaping portion of determination—and 14 “borrowed years” to help others to better health. When he died on May 23, 1959, this onetime missionary doctor headed a practice reaching halfway around the world.

Dr. Bittner did not himself administer medical treatments to his far-flung patients. But just as surely as he personally treated the sick at his office in Glendale, Calif., he carried on his healing ministry in Korea, Formosa, Okinawa, and in America's Southwest.

Dr. Bittner was a young man in 1921 when he went to what was then the Dutch East Indies off Southeast Asia. Under the Board of Foreign Missions of the former Methodist Episcopal Church, he worked two years at stations on the island of Sumatra. Then, during four years with the Methodist Mission Hospital at Tjisaroea, Java, he established eight clinical outposts. Traveling hundreds of miles over primitive roads in an aged auto, he pressed his endurance too far. Ill health compelled him to return to the United States in 1928. Unable to go again to the mission field, he opened his private practice in Glendale.

During World War II, when phy-

sicians were urgently needed overseas, Dr. Bittner volunteered for U.S. Navy duty. In the Pacific theater, he was assigned to native casualties on the island of Okinawa. Here he and assistants attended some 22,-

000 wounded in the cross fire of war as their homes were destroyed in the bitter campaign to annihilate entrenched Japanese.

One day in the military hospital, Dr. Bittner was startled to hear

*A memorial to the Methodist doctor  
who ministered to Okinawa's civilians  
during World War II, this mobile  
hospital has served for eight years.*



strains of *What a Friend We Have in Jesus*. The words were strange but the hymn was unmistakably being sung in the spirit of reverence. Forgetting the bone weariness of an 18-hour day, the doctor sought the singers. He found them in a ward—a pitiful remnant of the Christian community established by American missionaries who first went to the Ryukyu Islands in the late 1800s.\* The Japanese had promoted Shintoism during the war, so hardly 400 Okinawan Christians remained.

From the day he heard the singing until he left Okinawa, Dr. Bittner reserved a half-hour each day to join his Christian patients in hymns and prayer. These unpretentious services in the midst of war and suffering, the doctor later recalled, gave him new strength.

Dr. Bittner's stay in Okinawa ended as abruptly as his earlier missionary service in the East Indies. This time it was a coronary thrombosis. As he was taken aboard a plane, most of his Okinawan Christian friends were present to wave a sad farewell.

Two years later he reopened his office in Glendale, knowing he would never again be able to go overseas. But his unquenchable zeal had fathered a new idea—to continue his medical ministry to the world's needy people by proxy.

Soon he had organized young people of Glendale's First Methodist Church into a youth missionary

guild, to mass-produce in ceramics a miniature church he had designed as a coin bank. They enthusiastically distributed the banks to Glendale Methodists. Soon more than \$25,000 was collected for missions on Okinawa.

To Dr. T. T. Brumbaugh, administrative secretary of the Methodist Board of Missions in New York, Dr. Bittner told his dream of bringing better health to the neglected Okinawan people. Soon they had charted plans for the first of what was to become a fleet of Dr. Bittner's "hospitals on wheels."

At his desk long after regular office hours, the California physician drew specifications. This mobile hospital had to stand up under adverse weather and road conditions. It had to be equipped to meet emergency needs far from modern hospital facilities. One room in the unit was for examinations; another would house the pharmacy with refrigerator, freezing cabinet, and electric stove; a third was for X-rays. A jeep would provide locomotion, would generate electricity, and could serve as an ambulance.

The unit was expected to cost \$16,000. But hardly had fund raising started in Glendale's First and North Methodist Churches before offers came to help cut expenses. A former GI in Okinawa, now owner of a trailer-manufacturing plant, built the 30-foot trailer for \$2,000—\$4,500 under market price. Others contributed materials and services at or below cost. Soon the "hospital on wheels" was ready, with lettering on its sides

proclaiming: *God Loves Okinawa*.

American military transport authorities provided free transportation from San Francisco to Okinawa. Col. Arch McGee, U.S. Army retired, a member of North Glendale Church, went along as escort. The unit already has had eight years of body-mending and soul-rejoicing service. Since a permanent clinic was set up in Naha, the Okinawan capital, the mobile unit ranges the rural northern section of the island. It is staffed by a native doctor and two nurses.

The God-Loves-Okinawa project was only a beginning for Dr. Bittner. In 1956 a second, improved version of the first mobile hospital was sent to Formosa, where it is supported by the Chinese Christian Women's Prayer Group headed by Madame Chiang Kai-shek. In 1957 a third started rolling in Korea, the gift of Glendale Methodists and others to South Korea's then-president Syngman Rhee. He turned it over to interdenominational Severance Hospital in Seoul. More recently it has been on loan to Wonju Union Hospital, which U.S. Methodists help support. A fourth of Dr. Bittner's mobile hospitals started in 1958 to serve American Indians in Arizona.

Death did not take Linus Bittner by surprise. For years he had courageously faced its inevitability. But if he had a touch of reluctance when it came, it was because he had unfinished business—in India, Ethiopia, Liberia, Thailand, the Philippines—wherever the love of God could be expressed in a healing ministry of dedicated Christians.

\* For the story of how one Methodist missionary left a lasting impression on an Okinawa village see *When Civilization Came to Shimabuku* (October, 1960, page 451).



*Shown before the church that donated it, this "hospital on wheels" was designed for Okinawa's rugged roads and bad weather. It's equipped to treat virtually all common medical problems.*



**EYES ON**

# Southern Rhodesia

**...A Land of Decision**

**Y**OU WOULD be reminded of parts of the great plains of the U.S. There are no steaming jungles as in the Congo to the northeast; nights, and many of the days, are cool; and, in addition to wild animals, there are great, profitable herds of cattle on the high, rolling prairies.

But this is Southern Rhodesia, a self-governing British colony in Africa, which, in 1953, was joined with two neighboring British protectorates—Northern Rhodesia and Nyasaland—in the Federation of Rhodesia and Nyasaland.

Here, in contrast to much of Africa, black and white have not yet lost the hope that a stable nation of differing races can be established as a model for the future.

As a Western-oriented bastion moving toward democracy and independence, Southern Rhodesia has the

*"The Great Smoke that Thunders":  
The Zambezi roars over Victoria Falls  
into a Southern Rhodesia gorge.*



*Rhodesia's rich soil has yielded bountifully again, and happy tribesmen celebrate at a harvest festival by beating grain on rocks to the drummer's rhythm.*



*Wild beasts like this young lion abound on Rhodesia's high, grassy plains. Though in the Tropical zone, year-round temperatures here average only 70-75 degrees.*



*Christian women at the church's Old Umtali Mission are members of a conference which boasts the highest literacy rate of any area on the vast African continent.*



advantage of a token multiracial government which permits freedom of religious practice and, generally, of speech and of the press. The worldwide problems of malnutrition, disease, superstition, and ignorance are not quite so pressing among the nearly 3 million Southern Rhodesians as in many other emerging nations. The economy is relatively stable, farm lands are productive, and tobacco, asbestos, and chromite lead a thriving export trade.

If things could be so much worse, why are eyes focused so intently on this relatively small country in south-central Africa?

All is not so promising as it may appear. Danger signs are aloft. There is strong internal pressure from Africans who demand social, legal, and political equality, and who insist that the colony now is ready for independence—or at least achievement of dominion status in the British Commonwealth. At the same time, the white minority has a strong fac-

tion which believes that movement toward these rights already is proceeding too fast. Ever present is the question of the division of political power between races—and the possibility that if it is not resolved to the satisfaction of both groups it could precipitate a crisis likely to wipe out the understanding and progress achieved peacefully over many years.

Because there is hope of achieving peaceful progress in Southern Rhodesia, the Board of Missions of The Methodist Church has earmarked it for special attention and effort as one of four crucial Lands of Decision for the 1960-64 quadrennium.

Our missionary work there was launched 63 years ago and is well established in the eastern section. As Southern Rhodesia approaches a critical turning point in history, the church finds its role clear-cut. The people, one missionary declared, need help and guidance as never before, for "they will come to crossroads of doubt and frustration, crossroads of

ignorance and superstition, crossroads of racism and nationalism."

The fact that recent political and racial explosions in the Congo and Angola did not spread to Southern Rhodesia is highly encouraging. And, significantly, the church is in a better position than ever to help shape the destiny of this new Land of Decision.

Fortune has seemed to smile on The Methodist Church from the beginning of its missionary program here. All current work traces back to an unusual meeting in London in 1897, when Methodist Bishop Joseph Hartzell was made an unprecedented offer. Would he accept as a gift, in behalf of Methodist missions, an entire town and 13,000 acres of land?

The offer came, strangely, from a fabled fortune hunter and empire builder whose activities in Africa could not always be considered in the Christian pattern. Cecil Rhodes was building a railroad across the country that now bears his name. The gradient at a town called Umtali

*Beyond shining cities such as Salisbury stretches open country where granite knobs tower over thatched mud huts (left) and a primitive people use spans of oxen to till the rich red earth.*

*In downtown Bulawayo, as in many Rhodesian cities, stands a statue (right) of Cecil Rhodes. He may have been a ruthless imperialist, but South Africans think of him as a great man.*





was not suitable, and Umtali would be by passed. The population would be moved to a new community Rhodes had built a few miles south.

Bishop Hartzell, known as the Apostle of Africa, was not a man to shirk a challenge (he once rescued four men drowning in the cold waters of Lake Michigan). He accepted Rhodes' offer and went to work with some expansion ideas of his own. The church kept about 3,000 acres of Old Umtali, retaining most of the buildings. The remainder was traded to the British government in exchange for sizeable holdings scattered up and down the eastern border. The new holdings formed the nuclei of Meth-

odist missionary stations in Southern Rhodesia today.

British Methodists concentrate their work in the western part of the country, but have joined in several projects, especially for the training of ministers. There is a Bible school at Old Umtali and a theological college on the edge of the capital city of Salisbury, where a new multiracial university is located.

In a once-backward country where natives were reluctant to accept the

*At Old Umtali Biblical Institute, these white lilies symbolize new hope sweeping over the African continent.*





*Because the desire for education far outstrips facilities, some classes must be held in the open. These pupils (left) kneeling at crude desks have Rhodesia's rolling hills as a backdrop.*



*A grass fire roars across the veld in the dry season to menace a mission school at Nyadiri. These students, naturally, were happy to leave their classrooms to fight the fire.*





*Rocks on which to build:  
At Nyadiri Mission, the site  
of Washburn Memorial Hospital,  
two young men pitch in to  
collect rocks for the foundation  
of a new Methodist church.*

*Soaring heavenward, the  
framework of the church roof  
stands against the sky as  
a symbol of strength. Also  
here are a 6,200-acre farm,  
schools, and a baby fold.*



white man's learning, the demand for education now is overwhelming—and mission schools are making a heroic effort to meet the need. An estimated 65 per cent of village children throughout Southern Rhodesia are enrolled in government-subsidized elementary schools staffed by missionary personnel. In the Mrewa area alone, The Methodist Church has 32 village schools with hundreds enrolled—though additional hundreds must be turned away because of limited, already overcrowded facilities. Nearly 1,000 teachers serve in Methodist schools, which have a total enrollment of 45,000.

The mission-field emphasis on training nationals to lead their own people is being applied to all phases of Methodist work in Southern Rhodesia. There are 64 fully ordained African ministers who help serve the country's 24,000 Methodist members; three of Methodism's four districts in Southern Rhodesia now are super-



*The new Nyadiri church is an appealing center of activity at the huge mission, where boarding facilities are provided for some 300 Rhodesian boys and girls.*



*Christian literature for Rhodesia—where literacy is climbing and the people hunger for the printed word, whether it be moral truth or atheistic propaganda.*

*These students (below) are typical of those from outlying areas who come to live in homes supervised by African men and women who guide them in a varied study program.*



vised by African superintendents. In 1960, for the first time, both Southern Rhodesian delegates to the Denver General Conference were Africans.

As for Southern Rhodesia's political dilemma, there are those who insist that the white population must abandon what remains of discriminatory policies and practices; that more must be done to lessen the African's suspicion that the white minority plans to rule forever (the Federal Assembly still has only a scattering of African representatives). On the other hand, there are those who believe that true progress in racial relationships comes gradually, and that the complete, immediate freedom demanded by nationalist leaders can lead only to chaos.

Whatever comes, the church will continue its work to alleviate the causes of suffering and strife with the modern tools of science and education and the Gospel's timeless truths.



*As she talks to a young African patient, the smiling face of Pearl Willis Jones (a nurse known fondly as "Sister Billie") expresses the kind concern of the Christian missionary effort in Africa.*

*Southern Rhodesia, on the road to a new way of life, symbolically has yet wider rivers to cross.*





*Dr. Watson, a student of the theologies of Wesley and Luther, formerly was on the faculty of England's Wesley House. He's a seventh-generation British Methodist.*

# Man's Freedom and God's Grace

By PHILIP S. WATSON

Rall Professor of Systematic Theology  
Garrett Biblical Institute, Evanston, Ill.

LET US TAKE the last first and begin with grace, which has to do with God's freedom rather than man's. It translates a word used in classical Greek and the Greek Old Testament to mean favor or kindness freely shown, especially by a superior to an inferior. In the New Testament this word was employed, particularly by Paul, to signify the favor and kindness of God, freely shown to us in Christ.

To the Corinthians Paul wrote: "You know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by his poverty you might become rich" (2 Corinthians 8:9). Elsewhere he puts the same idea in other words, showing just how Christ was rich and became poor. "Though he was in the form of God, [Christ] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant. . . . And being found in human form he humbled himself and became obedient unto death, even death on a cross" (Philippians 2:6-8).

That is what Christ did for our sake; and how great an act of grace it was, we can see from yet another passage. For "while we were yet helpless, at the right time Christ died for the ungodly. . . . God shows his love for us in that while we were yet sinners Christ died for us . . . while we were enemies we were reconciled to God by the death of his Son" (Romans 5:6-10). Here is a stupendous example of favor freely shown by a superior to an inferior. For if, as God's creatures, we might perhaps expect him to show some favor to us, it is clear that as sinful, ungodly creatures and enemies of God we deserved nothing but his utmost disfavor.

When we speak of grace, therefore, we must mean first and foremost the coming of Jesus Christ into the world, his birth in a stable at Bethlehem, his befriending of publicans and sinners, and his dying on a cross between two thieves. These are acts of divine grace on our

behalf, and the supreme demonstration of God's love for us men. "For God so loved the world that he gave his only Son . . . not to condemn the world, but that the world might be saved through him" (John 3:16-17). That is grace. It is the love of God in action, entering into human life to succor and save.

By describing this activity of divine love as grace, we emphasize particularly the freedom of it. For grace, as St. Augustine says, is not grace unless it is gratis.

Everything that Jesus Christ has done for us he has done freely and of his own accord, even to the laying down of his life. He was not obliged to do it, but he did it in free and willing obedience to his heavenly Father, and in free and unconstrained love for mankind. The Father's sending of him into the world, moreover, as well as his own fulfillment of his mission in the world, was motivated by nothing else but divine love. It was God's own love that was in Jesus Christ our Lord, and it was a love wholly undeserved by those to whom it was given.

God's love is free because it is not determined by the deserts of those whom he loves. God is not moved to love us by our virtues, or good works, or any other desirable qualities of ours; nor is he moved to withhold his love from us because of our undesirable qualities or our evil works. He loves us freely, regardless of our merits. Naturally he wants us to be good and not bad, and he therefore disciplines us, sometimes severely; but that is because he loves us, not in order that he may be able to love us—just as human parents who love their children want them to be good.

God's love is also free in that it is unrestricted. It is not directed only to God's chosen people, Israel, or to any other particular people, but to all mankind and every man, regardless of race or nationality, color or culture, class or creed, or sex. "For God shows no partiality" (Romans 2:11). When he chose Israel to be his

own peculiar people, this was not an act of favoritism. He chose Israel for salvation, it is true, but also to be the bearer of salvation to the world—a task which involved no little suffering. Why he chose Israel rather than any other people, we do not know. But we do know it was not for any virtue or worthiness of theirs. It was an act of pure grace and love—which again and again they repaid with ingratitude and disobedience, as the prophets constantly complain.

THIS divine love, active throughout the history of Israel, finds its supreme manifestation in the grace of our Lord Jesus Christ, his incarnate life and atoning death. It is active also among us today, as it has been throughout the history of the Church, wherever the Gospel of Christ is proclaimed by Scripture, sermon, or Sacrament. These we call the “means of grace”; that is to say, they are the means by which God’s love is brought home to us, offered and given to us, if only we will receive it. And when we do receive it (by faith, which is the only way we can), our eyes are opened to see it manifested even in the world around us, as our Lord points out. For it is a sign of his love when God “makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust” (Matthew 5:45).

Sunshine and rain—those basic necessities of life, without which we should all quickly perish—are daily gifts of God’s love to us, and they are not given or withheld according to our deserts. The flowers grow just as well in the garden of your irreligious neighbor as in yours, and the weather is not appreciably worse in Russia and Red China than in the United States. Here again we see the freedom of God’s love. God loves because he *is* love and it is his nature to love, not because we are particularly lovable. As Luther says, sinners are not loved because they are lovable, they are lovable because they are loved.

God’s will, then, is free. It is not determined by anything other than God’s own nature of love. Therefore, God can and does act freely; he does not simply react, as we so commonly do.

For us, as our Lord points out, it is natural to love those who love us, and to do good to those who do good to us—or who we hope will do good to us in return. We naturally salute our brethren—those who have some tie of kinship with us, of family, nationality, race, or religion; and when God commands us to love our neighbors, we naturally think this means our friends and excludes our enemies. As for loving people enough to die for them, why, as Paul says, we would not ordinarily give our lives even for a just and upright man, though we might conceivably for one who was good and lovable.

By contrast, the Son of God gave his life for sinners and his enemies. And those to whom he gives power to become children of God also love their enemies. They do good to those who hate them, bless those who curse them, pray for those who abuse them. They give and lend to those who have no claim on them, expecting nothing in return. They take after their heavenly Father, who is kind to the ungrateful and the wicked. In other words, they share in the freedom of God, the freedom of grace and of self-forgetful, self-sacrificing love for

others. Such is the glorious liberty of the children of God.

But such freedom we human beings do not normally and naturally possess. We are not born with it, and if ever we attain to anything like it, we do so by the grace of God alone. We are born self-centered, self-important, self-concerned, and we grow up self-indulgent or self-righteous or both—apart from the grace of God. Therefore, we are not by nature free, but are slaves of self-will.

What, then, are we to make of our affirmation of belief in man’s free will? What do we mean by free will?

Ordinarily, I suppose, we mean that man possesses the ability to choose between alternative courses of action when they are presented to him. He can, for example, decide for himself where he will live, what work he will do, whether he will marry, and so forth. And when he has chosen his home, his work, his wife, he can determine his own attitudes to them. Since none of them is likely to be perfect (as he is not himself), he can and must decide whether he is going to resent their imperfections, or simply resign himself to them, or accept them as wholesome challenges to his spirit.

Such possibilities there are in this world, and many more besides, between which we have to choose every day, as we know. And we are convinced that we are free to choose. Even if by circumstances or by other people we are forced to a certain line of action, we cannot be forced to like either the circumstances or the people; we still have the freedom to think our own thoughts and determine our own attitudes.

There are, of course, some who deny this. They hold that our conduct and attitudes are determined by factors over which we have no control, such as the secretions of our glands or the unconscious processes of our psyche. But this determinism is largely a matter of abstract theorizing and not a practical proposition. For it obviously destroys all moral responsibility and makes nonsense of praise and blame. It also makes nonsense of itself, for it means that the views of both the determinist and his opponents are the result of forces over which neither has any control. Therefore the question of the truth or falsity of either view is meaningless, and there is no point in arguing about it.

IN PRACTICE, no one seriously denies man’s freedom and responsibility—within the obvious limitations of our human situation. Certainly no Christian teacher has ever denied it. Even the great predestinarians—Augustine, Aquinas, Luther, Calvin—did not deny it. They all held that man has freedom of choice and is a morally responsible person with respect to the affairs at least of this life. What some (though not all) predestinarians have denied is that man has any freedom of choice as regards his relation to God and his eternal destiny. They have held that man is not only unable to save himself by his own efforts, but he cannot even decide whether or not he will let God save him by grace. That decision is God’s alone.

The 18th-century Calvinists, for example, taught that God from all eternity had decreed that certain men should be saved and the rest damned, regardless of their own doing, deserving, or desiring. Even when the Gospel of God’s grace and mercy was preached, only those pre-



*Lake Michigan is only a stone's throw beyond Garrett Biblical Institute, which occupies a section of the Northwestern University campus at 2121 Sheridan Road in Evanston, Ill., a northern suburb of Chicago. Organized in 1853 and opened in 1855, Garrett now has 500 students.*

destined to do so could believe it and receive God's salvation. True, the Gospel said that God willed all men to be saved, and that Christ died for all, but *all* here meant simply all the elect. Hence some men were excluded from the possibility of salvation by divine decree and through no fault of their own.

From this there were those who drew the antinomian conclusion that it did not matter in the least how a man lived. If he were among the elect he would be saved, and if not he would be damned, and there was nothing he could do about it. Why then should he bother even about his moral responsibilities? Why should he not sin so that grace might abound (if he were among the elect), or that he might be the more justly damned (if he were reprobate)?

Against such ideas as these, John Wesley preached his Arminian doctrine of grace, insisting that Scripture meant what it said when it said that Christ died for all and God willed all to be saved. He agreed with the Calvinists that the natural man, untouched by the grace of God, had no power of himself to respond with faith to the Gospel of grace; but he denied that any man alive was wholly untouched by grace. For there is no man alive who is entirely without a conscience, and in conscience God's grace is already at work, preparing a man for the Gospel.

We cannot and need not go into the details of Wesley's teaching here. All we need is to note the main point of it, which is twofold. First, God by his grace has given

to every man a sufficient freedom of will to enable him to say, on his own responsibility, yes or no to God's offer of salvation through Christ. Certainly no man can earn or merit his salvation in any way at all; but he can accept or reject it as a free gift of God. Hence if he rejects it and is eternally lost, the fault is his own and not God's, who wills all men to be saved. Otherwise, to lay the blame at God's door, as the Calvinists did, is to deny the very meaning of the grace of our Lord Jesus Christ and the love of God as it is revealed in the Gospel itself.

Second, no man who has actually received God's salvation in Christ can possibly be so irresponsible as to say it does not matter how he lives. Salvation means a life lived in intimate, vital communion with God here on earth, as well as a sure and certain hope of heaven hereafter; and when God in his grace has granted us this, utterly unworthy of it as we are, how can we do anything else but respond in sheerest gratitude with all the devotion of our hearts and lives to his service? Are we not the veriest hypocrites if we say we believe in the grace of our Lord Jesus Christ and the love of God, and yet live graceless, loveless, selfish lives ourselves?

These are the things that Methodists have (or should have) in mind when they affirm their belief in man's free will and responsibility. They are not making extravagant, presumptuous claims for man; instead, they are witnessing to the grace and glory of God and the glorious liberty of the children of God.



*Home-town talent stars in these TV specials.*

# 'There's Mommy!'

WADE KEITH SMITH, 2, was not sure what to expect when told he was going to see his mother on television. But if he were a little apprehensive (left) when she appeared on the screen, he was delighted (below) when he heard her familiar voice. "Look, there's Mommy!" he exclaimed to his grandmother, Mrs. Jean Gordon.

Wade, son of the Conley N. Smiths of Kansas City, Kans., is one among hundreds of youngsters who have visited their mothers via TV in that city's Bethany Hospital since November, 1960. Like many other states, Kansas does not permit children under 14 to visit hospital patients. So the Methodist institution installed the two-

way, closed-circuit TV system as an answer to the visiting problem—and as a morale booster for maternity patients with small children.

Each of Bethany's studios—one just off the lobby, the other in the fifth-floor maternity ward—has a TV receiver, a camera, and sound equipment. Volunteers called TV Guides arrange the visits, make sure the equipment is working, then do a quiet fade-out, leaving the visiting children with their adult escorts.

The program has a high rating among staff members, mothers, and children. Its only critic was a young Lone Ranger fan, who was disappointed when his mother did not appear on the screen astride a white stallion!



# Light Unto My Path

JANUARY 7

*"Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them."—Matthew 5:17*

THE TWO small boys dismounted from their bikes and, with an air of adventure, tiptoed into the new building—a wing being added to the original structure.

Construction had reached the breakthrough stage linking the old building with the new, by means of a corridor. Familiar with the interior of the original unit, the boys were startled by the hole in the wall where once there had been a room.

Approaching one of the carpenters at work in that area, the older of the two dismayed youngsters said, "Look at the mess you've made! What are you doing to our buildings?"

The lad's tone and manner were serious—like an adult saying to a child with mud on his feet, "Johnny, what have you done to your best shoes!" To the boys, these men were wreaking destruction with hammers and saws.

This was the shocked reaction of many contemporaries of another carpenter whose name was Jesus.

The way they saw it, Jesus was tearing down established standards, telling people, "It has been said of old . . . but I say . . ." To their outraged eyes, he looked like a destroyer, not a builder.

But as men exposed themselves

to Jesus' influence, they felt the blessed, redeeming impact of his life upon them. In themselves, through him, they discovered the presence of a great and growing goodness. They were keeping the law—but more than that, they were fulfilling its spirit through the mighty love for God and man which had been born in them through his spirit.

**Prayer:** Eternal God and father, give us eyes to see the meaning of love which breaks through the old limiting walls of the law and which—rather than destroying the law—grandly fulfills it. Amen.

—MILTON H. KEENE

JANUARY 14

*"No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon."—Matthew 6:24*

LIVING IN a seacoast town, I often stand on its sandy beaches and watch the changing moods of the mighty Atlantic. Many times I think of what a retired Methodist minister-author, Dr. Clovis Chappell, said about the restlessness of the sea: Why does it not lie down and be at peace? Because it is the victim of the divided mind. It is being

played upon by the magnetism of the heights. When it is half a mind to respond to the call of the higher voices, the muddy old world puts its arms around it and whispers, "Stay with me." Thus, it is always tossing; thus, it is always a stranger to rest and peace.

We, like the sea, are played upon by two forces, good and evil. We are creatures of two worlds. Far too many people go through life frustrated and restless, torn between two loyalties, never giving themselves fully to either. "You cannot serve God and mammon."

Inspired by Revelation 10:1-2, poet Archibald Rutledge envisioned the symbolic figure of an angel with one foot on the sea and the other on shore. The shore represents the material aspect of life. We must live in this world—earn money, build homes, prepare for old age. The sea represents for him our relationships with the spiritual, the great invisible realities of God—truth, beauty, goodness, and faith.

In this world we stand with one foot upon the sea and the other upon the shore, carrying our responsibility in a material way, yet giving our hearts to God and his kingdom.

**Prayer:** Our Father God, thou art a jealous God. Teach us to love



Milton H. Keene  
Seaford, Dela.



George R. Cannon  
Charleston Heights, S.C.

# WEEKLY MEDITATIONS BY MINISTERS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

thee with our whole heart. May we learn to put thee first in our lives, making the material things of life fall into their proper places. Amen.

—GEORGE R. CANNON

JANUARY 21

*"God is spirit, and those who worship him must worship in spirit and truth."—John 4:24*

A POPULAR song which only recently swept the country was *Little Things Mean a Lot*. It is amazing how many things we take for granted. For example: windows in a room.

Have you considered how important windows are to a room? Windows give light so that God's sunlight can come into a room. This light dispels the darkness and drives out bacteria. Secondly, windows let in fresh air that gives a room the freshness of spring. And windows also let us see the world, beyond the room.

There are windows of the soul. God has provided openings into the rooms of the heart. This is done so that we might worship God in spirit and truth. God's sunlight of love sweeps over life through the windows of the human heart. This light dispels hate, greed, and selfishness. The fresh air invited to enter the windows of the soul is the Holy Spirit.

The visitation of the Holy Spirit to the human heart gives freedom from sin, guilt, and frustrations. This freshness is new life to the burdened soul. Also, the windows of the soul allow us to see others in their true Christian perspective, as brothers and sisters in Christ.

Our surroundings will appear different once Christ has entered the heart and life.

So let us not take for granted our spiritual windows—swing them open to God.

**Prayer:** O Master, teacher of life, place us in your classroom that we may be pupils of thine. May we open the windows of our hearts to the assignments of life.

—HOWARD B. CHILDS

JANUARY 28

*"Pray therefore like this: Our Father who is in heaven, hallowed be your name."—Matthew 6:9 (Amplified)*

IN ONE of Carlyle's letters to an old Scottish friend, he wrote: "Our Father which art in heaven, hallowed be thy name. The other night in my sleepless tossings about, these words, that brief and grand prayer, came strangely into my mind, with an altogether new emphasis.

"Not for perhaps 30 or 40 years

had I once formally repeated that prayer. Nay, I never felt before how intensely the voice of man's soul it is; the inmost aspiration of all that is high and pious in poor human nature, right worthy to be recommended with an 'After this manner therefore pray ye.'"

"Our Father who is in heaven, hallowed be your name." These words suggest the two directions that all true prayer must take: the vertical and horizontal, the upward and outward reaches of prayer.

Our prayer must reach up to God. The emphasis here is not on height, as though God were located in some far distant place. To be sure, God is all-powerful, above and beyond us. But he is more! The emphasis here is on the person, the very nature of God. He is all-loving, ever near and dear to us. He is *Our Father* and the one to whom we pray.

Our prayer must reach out to embrace others. The word "our" is all-inclusive. We never come to God alone. There is no such thing as solitary prayer. We can never say "Father" unless in the same instant we say "brother."

In these days of cold wars and racial hatred, it is more necessary than ever for Christians to learn to say, "Our Father." To follow Christ's pattern in prayer will not be easy, but it can be a glorious adventure! Try it and see!

**Prayer:** Our Father, who is in heaven, hallowed be your name. Amen.

—LLOYD A. FOREMAN



Howard B. Childs  
Little Rock, Ark.



Lloyd A. Foreman  
New Orleans, La.



Cartoon by Charles M. Schulz

"I like you because you like me, but that's not a very good reason for liking someone. So I think we should stop seeing each other!"

**Q** I'm a girl, 13. I need to earn some money. I went to the school employment office and was told I was too young to get a job. Is that true? What can I do?—C.R.

**A** Nearly all states have rigid child-labor laws to protect young people from exploitation. However, restrictions may go too far. Ask about informal part-time work near your home. Baby-sitting is one possibility, or you might help a neighbor with housework. Accept only the jobs which your mother approves.

**Q** I'm president of our student council. I am leading a campaign to have longer periods, so we can do our homework right in class and have our evenings free. Is this a wise plan?—A.M.

**A** It might be. Whether it would work in your school depends on many factors, most of them beyond your control. Talk with your principal. Research projects have found that study

# Teens Together

By RICHMOND BARBOUR

supervised by teachers is more efficient than home study. Mistakes are spotted promptly and aren't memorized. Questions can be answered, there are fewer diversions and less time is wasted.

**Q** I'm 17, engaged to a boy 19. We have known each other five weeks. He is extremely jealous. If I so much as smile at a boy, he calls me names. I went to a party without him and danced with two boys. Afterward he tried to beat them up. Is his jealousy a bad sign?—G.K.

**A** His jealousy is abnormal and not a good sign. He should have more faith in you and keep his feelings under better control.

**Q** I'm a boy, 14, starting high school. I live alone with my father, a doctor. As a little boy I worried when he left home to see patients at night, but I got over it. Now I find I'm afraid again when my father is away at night and I'm not doing well at school. My fear is that he won't return. Am I a screwball?—N.Y.

**A** No, but you are sensitive. Many young people find childhood fears return under strain. Will you talk about this with your counselor at school? He can tell whether you should go to a mental-health expert for more help. Also ask the counselor to suggest ways by which you can earn success at school. Success there would reduce your worrying.

**Q** I'm 16. I've been smoking secretly for three years. I can't make myself stop and I'm unable to sleep nights. I'm sure that smoking is the worst sin of all. Will I go to hell because of it?—M.G.

**A** I'm glad you are concerned, as smoking is a harmful practice. Cigarette smokers shorten their lives.

But you probably feel too guilty. Very few people would call smoking the worst sin of all. Talk with your minister and your science teacher. You can stop if you try hard enough. Set a date to quit and hold to it. Wage the struggle one day at a time. Don't let anything make you give up. The worst will be over in a few weeks.

**Q** Why are girls so goofy? I'm a good-looking boy of 15. I snap my fingers and girls come running. Don't they know it cheapens them to chase boys?—C.G.

**A** They do, but they're trapped. Girls mature several years ahead of boys and are ready for dating before the boys in their classes are. Until they are 18 or 19, there aren't enough interested boys around. Therefore, girls pursue boys. Eventually the situation will be reversed. When you're older a girl will snap her fingers, and you'll come running! Wait and see.

**Q** My girl and I have gone steady for two years, and neither of us has ever dated another person. Now I'm in the navy and will be away for a year, and she's a senior in high school. Should she go to class parties and have dates with other boys, or should she stay true to me? She says she doesn't want to miss out on all the fun. Isn't that selfish of her?—L.M.

**A** No. She'll be a high-school senior only once and shouldn't miss the fun. In these situations it's usually best for both parties to date other people. She'll learn what other boys are like and have a better basis for deciding on marriage. You should date other girls for the same reason.

**Q** My parents don't trust me. Mother keeps warning me not to drink, neck, dance close, and so on, and Father asks embarrassing questions after my dates. Sometimes they talk to

*my boy friend the same way. I'm 15, an only child, and a good Christian girl. My boy friend has high ideals and never gets fresh. Why are my folks so suspicious?—D.J.*

**A** Your parents love you and want to protect you. They read of the misdeeds of other youngsters and become worried. Try to be patient and don't fight back. Parents sometimes drive their children into doing the very things they fear. Get them to discuss their worries with the parents of your friends, and ask them to talk with a teacher who knows you. Then they may relax.

**Q** *I am a high-school sophomore. A classmate recently committed suicide. He was in love. When his girl stopped seeing him, he threatened to kill himself. She didn't take his threat seriously—her mother said people who threaten to take their lives never actually do it. How can teen-age suicides be prevented?—C.G.*

**A** Most people who commit suicide show the symptoms in advance. Their threats should be taken seriously. They should be given psychiatric help. The best preventive for teen-age suicides would be to have counselors in all our high schools. The counselors should be backed by psychiatric clinics to help the most seriously disturbed young people.

**Q** *We stood in line at school to get polio shots and the boy ahead of me fainted. I promptly fainted too. Now my friends call me chicken. Am I really a weakling?—F.D.*

**A** You shouldn't be called chicken. Your body responded to the example the boy set in a situation involving emotional strain, but it did so without your conscious control. Try not to worry about it.

**Q** *Grownups make me sore. I'm a girl, 14. They say teen-age love is "puppy love," or they call our feelings "crushes." I am in love. This is the only time I have cared deeply about a boy. I can't imagine losing my love for him. We expect to get married later. How can any grownup call my love a crush?—G.P.*

**A** Nearly all grownups felt exactly as you do when they first fell in love! They were sure their affection would last forever. However, they found it didn't and eventually realized



## Saints in the Making

By ROY L. SMITH

**A** HONOLULU woodcarver taught me a great lesson in spiritual matters one morning, and never knew he was my teacher.

I found him roughing out a block of beautiful monkeypod wood, preparatory to shaping it into an exquisite tray. I could see little promise in the rough block and remarked to that effect.

"Come tomorrow when I have it polished and you will see," the old man said, as he reached for another block. "You can't judge a thing like this until it is finished."

And when I dropped in at his little shop a few days later he exposed me to his wisdom. As he held up for my inspection a piece of artistry, he said: "I knew there was beauty in it, but I had to have time to bring it out. You judged it before it was finished."

In that moment I remembered a sentence in Paul's letter to the church at Rome in which he had addressed the Christians as saints. And I knew that they were not, actually, saintly people. But Paul had said they were *called to be saints*.

All my life I had thought that a saint was some person who had achieved perfection. But the great

apostle called them saints *as soon as they set off in the direction of perfection!*

Paul, evidently, did not think of a saint as being someone who had arrived, but as someone who was journeying.

The rough block of monkeypod wood was not to be judged by what it was, but by what it was capable of becoming!

It is a common thing to hear Christians called hypocrites because they are not perfect people when, actually, the worst that can be said is that they have tried and failed.

At sometime in the life of every saint it would have been necessary, in complete honesty, to admit that he was less than saintly. But at the same time it would have had to be admitted that he was making an heroic effort to become saintly.

Jesus, in speaking of the same matter, held out great promise to that one who "endures to the end." To be incomplete may be unfortunate, but it is not charged against us as hypocrisy or godlessness.

But God have mercy on that one who is content to go on forever being a rough block when he could be a finished masterpiece.

## Your Faith and Your Church

### Does God actually grow?

I doubt it, though our ideas of God can and must. Too often can it be said of us, as a theological professor said of one student, "Your God is too small!"

The Old Testament has been called the record of a people's search for God. That is a good description, and surely the Hebrew ideas of God changed from the times of the kings and judges to the times of the prophets.

But God himself is love and justice, power and wisdom. He is perfection and can scarcely grow beyond what is already perfection.

### What is the significance of '40' in the Bible?

The early Hebrews often used numbers symbolically, and 40 (like 7 and 10) must be so understood. It stood for a considerable, though not an indefinite number, like 70 times 7 (Matthew 18:22).



Forty was the number of days spent by Moses on Mount Sinai and by Jesus in the wilderness during the temptation experience. In years, 40 was usually reckoned as the length of a generation.

### Why didn't the Jews accept Jesus?

There were many reasons in the days of His flesh, as there are now; but thoughtful Jews hold that the Incarnation is an infringement on the unity and uniqueness of God. Judaism is uncompromising monotheism.

Furthermore, they have not accepted Jesus as the Messiah, because for them the Messianic age has re-

mained a time of human perfection, of human happiness, of justice and peace, as predicted by the Old Testament prophets.

The identification that Jesus made, for the Father as well as himself, with man's struggles and sacrifices, satisfies the Christian's ideas of the Messiah, but does not satisfy those of the faithful Jew.

### What's this 'rejoice' in suffering?

When the writer of 1 Peter 4:13 says that we ought to rejoice when we become partakers with Christ in his suffering, we see a new angle on this stern matter of suffering. There may be some value, we are inclined to say, in suffering as a discipline to be endured, but to be enjoyed—how ridiculous! Yet Peter says that there is creative and redemptive power in the suffering

of those not guilty of any wrong.

The early followers of Christ were happy when such suffering came upon them. They were glad when they were persecuted "for righteousness' sake."

Active in religious journalism since 1922, Bishop T. Otto Nall of the Minnesota Area of The Methodist Church draws upon wide experience as a world traveler, minister, and author to answer questions about your church and your Christian faith each month.

it had been a crush. Probably you will have the same experience. The difference between a crush, or puppy love, and the real thing is that mature love lasts year after year, unchanged. Probably time will be your best teacher.

**Q** *I'm a girl, 13. I have no time for boys because I love horses. I want a horse of my own. Daddy could afford one, but he says no. He's afraid I'd get hurt. Why is he so cruel? Can't he understand how badly I need a horse?—E.T.*

**A** He does not intend to be cruel. Horses in a city are very expensive and there is always an element of danger. At your age, strong interests come and go rapidly. My suggestion is to accept your father's decision. Don't brood about it. Look for activities which he approves and you can enjoy.

**Q** *My boy friend teases me because I plan ahead. I'm 13. I want to go to college and study home economics, then teach homemaking until I marry. After that, I hope to use what I have learned to be a good homemaker and mother. My boy friend says it is silly to be so systematic. He thinks I should take psychology in college and learn how to catch a rich husband. Is he right?—N.R.*

**A** You aren't silly. The plan is a good one, although you may change it later. Most young people revise their vocational plans several times, but it is wise to prepare systematically for adult life.

**Q** *My older brother, 19, ran away from home. We don't know where he went. My mother cries all the time; she won't cook, or keep house. She says she'll kill herself if my brother doesn't come back. Dad and I are puzzled. What shall we do?—F.W.*

**A** Your mother needs the help of a mental-health expert. Ask your family doctor to recommend a psychiatrist. Then make sure she sees him regularly. Don't delay.

Teens can always turn to Dr. Barbour with their problems and know he will keep names confidential. An experienced counselor, he can help if you'll write him c/o Together, 740 N. Rush, Chicago, 11.



# Looks at New Books



Frederick Franck encountered this little family on an Ethiopian Airlines plane. "They had the enormous dark eyes which stare at the spectator from Ethiopian church paintings," he recalls in *African Sketchbook*.

TEN TURBULENT areas of modern Africa come to life in *African Sketchbook* (Holt, Rinehart, Winston, \$5.95).

Frederick Franck, responsible for both the imaginative text and the drawings that swirl with motion, is both a medical man and an artist. Under the auspices of MEDICO, it was he who established a jungle dental clinic at the Albert Schweitzer Hospital. And he is the same Frederick Franck who has created paintings and drawings that are in the collections of some of the great art museums of the world.

"The most unexplored of all frontiers is that of loving fellowship," says Elton Trueblood in *The Company of the Committed* (Harper, \$2.50).

In a bold rethinking of the strategy of the church in contemporary life, Dr. Trueblood outlines a program that:

Calls for a living faith that can win back the church's "lost provinces"—the campus, young people, labor.

Lays down rules and discipline by which devoted recruits can prepare themselves.

Sets forth the testimony required, if there is to be genuine renewal in the life of the church.

Considers the church building as a "drill hall" where Christians can be trained in techniques to make a difference in the secular world.

Discovers the true mark of this renewed church to be love in action.

"Whether the world can be redeemed in this way," Dr. Trueblood concludes, "we do not know, but it is at least clear that there is no other way."

If you enjoyed *Will Rogers: Methodical Philosopher* [September, 1961, page 34], you'll want to know that the beloved Oklahoma humorist's niece, Paula McSpadden Love, has assembled some of his inimitable remarks into *The Will Rogers Book* (Bobbs-Merrill, \$3.95).

The collection is more than a tribute to the memory of a great American; it's a storehouse of homespun, but often profound, wisdom which still is applicable today.

It would take a big book to do justice to the brilliant, chaotic Renaissance era—the vital 200 years that swept the Western world out of the shadows of the Middle Ages. And *The Horizon Book of the Renaissance* (American Heritage, \$17.50, de luxe edition \$19.95) is big.

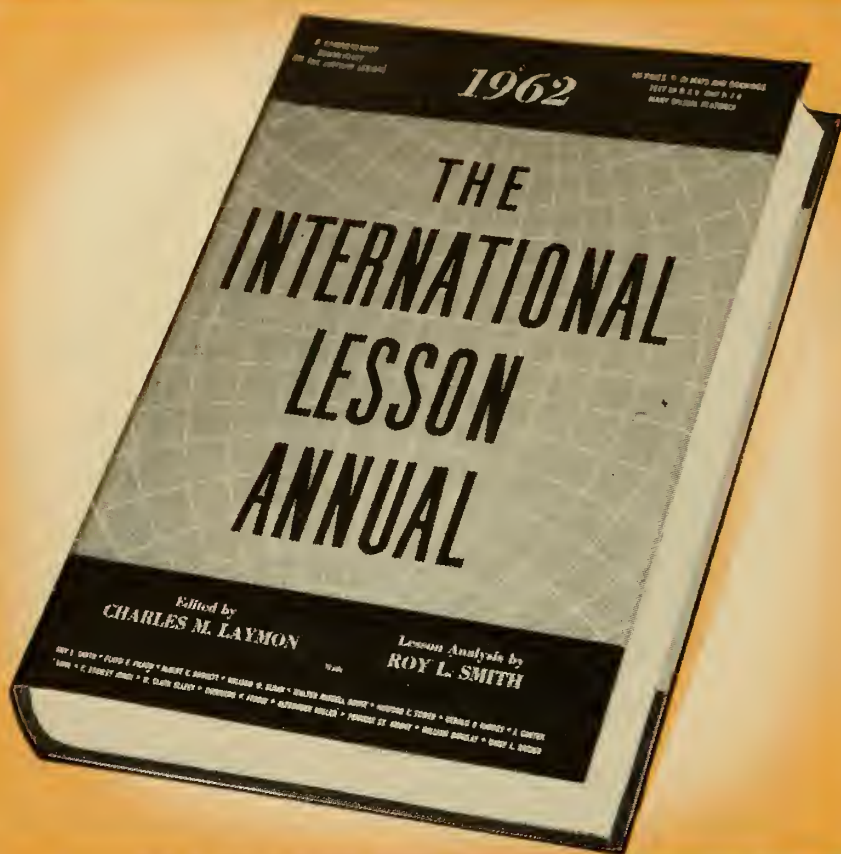
The main narrative is by J. H. Plumb of Christ's College, Cambridge University. Nine biographical essays about outstanding men and women of the era are written by top authorities. But the most exciting part of this book

reflecting an exciting age are the illustrations—480 of them, 160 in color. Landscapes, portraits, sketches, statues, bronzes, and jewels, they illuminate the age that gave us our concept of the free and unique individual, influenced our response to beauty, shaped our code of civilized behavior, and foreshadowed modern statecraft and diplomacy.

Certainly not for children—not even for family reading—is *The Children of Sanchez: Autobiography of a Mexican Family* (Random House, \$7.50). Nor will it be enjoyed by anyone who is repelled by modern novels' explicitness about sex. It is a shocking picture of life at its rawest.

It is also, however, a rarity in the field of scientific writing—a research report with the vitality and universality of great literature.

Oscar Lewis, University of Illinois anthropologist, tape-recorded the life stories of Jesús Sanchez and his four children, and with his editing their confidences become an unforgettable record of what life really is like among the world's poor. It is a life of violence and death, of suffering and deprivation, of infidelity and broken homes, of delinquency and corruption, and of the cruelty of the poor to the poor. But in it there is, also, an intensity of feeling and human warmth, a capacity for



Now with Pronunciation Guide

# The 1962 International Lesson Annual

EDITED BY CHARLES M. LAYMON, WITH LESSON ANALYSIS BY ROY L. SMITH. This reference book is a must for the teacher of classes using the International Lessons. The ILA is designed to prepare teachers for each week's lesson, by giving supplemental information, and hints on teaching. No longer will you have to look from place to place to find additional teaching materials. The lesson texts are printed in both the Revised Standard and King James Versions. The 1962 International Lesson Annual comes complete with these additional features. A pronunciation guide to help you pronounce difficult Bible names, a summary of each lesson, a subject index, an article on unit organization, annotated daily Bible readings, suggested audio-visual aids, maps and line drawings, and a scriptural reference index. (AP) . . . . . postpaid, \$2.95

In order to give your class meaningful and appropriate lessons, you won't want to be without the new 1962 Lesson Annual. Order yours today!

## Cokesbury



★Send Mail Orders to Regional Service Centers

<b>Northeastern Region</b> Boston 16 New York 11 Pittsburgh 30 ★Teaneck, N. J.	<b>North Central Region</b> ★Chicago 11 ★Cincinnati 2 ★Detroit 1	<b>Western Region</b> Los Angeles 29 Portland 5 ★San Francisco 2
<b>Southwestern Region</b> ★Dallas 1 Kansas City 6	<b>Southern Region</b> Atlanta 3 ★Nashville 3	<b>Southeastern Region</b> Baltimore 3 ★Richmond 16

Please send me postpaid, \_\_\_\_\_ copies(y) of The International Lesson Annual, 1962. (AP) . . . . . each, \$2.95

\_\_\_\_\_ Payment enclosed

\_\_\_\_\_ Charge to my account

\_\_\_\_\_ Open a charge account in my name

SEND TO \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ ( ) State \_\_\_\_\_

Add State Sales Tax Where It Applies

gaiety, a readiness to share, and hope for a better life.

Neither in Dr. Lewis' introduction nor in the narratives does politics play a significant part, and there is no mention of world affairs. Yet here are the very conditions in which communism has in other parts of the world found fertile breeding ground. The book makes you think, more deeply than you would like.

As a Christian leader, Dr. Toyohiko Kagawa accomplished in Japan what most politicians only promise—care for the aged, help for the poor, more schools for more children, slum clearance, better government, higher wages, better working conditions, a stronger economy, and agricultural reform—without ever being a government official.

Kagawa so completely identified himself with the poverty he sought to overcome with Christian love that no one who came in contact with him was able to escape his impact.

Much of his personal magnetism is caught in **Cyril J. Davey's Kagawa of Japan** (Abingdon, \$2.50).

**An American in Washington** (Knopf, \$3.95) won't direct you to the Lincoln Memorial or tell you how to find the Smithsonian Institution. Rather, Washington correspondent **Russell Baker** amuses himself—and the reader—with careful instructions on the techniques of name-dropping, crystal-balling, and hindsighting.

He discourses on the supreme importance of lunch and tells how to upstage a Congressional committee. He has advice for unwary innocents, rogues, freshmen senators, aspiring presidents, bureaucrats, and just plain citizens. And in his tongue-in-cheek guide, he has created a sardonic social commentary on how things are done in the nation's capital.

More than half the world is racing frantically to catch up with the 20th century. Small wonder, then, that some underdeveloped countries allot more than half their national budgets to education.

American books are vital to these programs. Most of them are bought through commercial channels, but it has been necessary to develop an Informational Media Guaranty program to help dollar-short countries. This lets them buy American books with their own money, which the U.S. Government converts into dollars to be paid to American suppliers.

But, even the cheapest American-produced books are more expensive than many people in other parts of the world can afford. To help solve this problem, certain American publishers are printing facsimile editions in

Japan. These can be sold abroad for one half to one third of the American list price.

The U.S. Information Agency, which administers the IMG program, also promotes book distribution around the world in several other ways. By far the most useful is a network of 250 USIA libraries and reading rooms in 70 countries.

Private groups have organized book drives from time to time, but too often they've revealed an amateurish lack of competence and have failed to select only books that are genuinely needed. A major exception is the Asia Foundation, which has been responsible for putting books for Asians in more than a thousand colleges, universities, and libraries in 16 countries.

Translations of American books are promoted by a nonprofit enterprise, Franklin Publications, Inc., which sponsors the publication of translations of American books into Arabic, Persian, Urdu, Bengali, Malay, and Indonesian.

What kind of books do people want? Scientific books, naturally, but I was interested to note that the Franklin list specifies the philosophy of science, the history of science, and the future of science. Here, again, is man's age-old questioning of the meaning of the world around him.

Reporting on American books abroad, the National Book Committee makes this general observation: "We stand to gain more if we help the underdeveloped countries create viable political, economic, and ideological systems than if we aim solely at the triumph of American ideology over Russian." To this I, Barnabas, say amen.

Seldom has the story of a mentally retarded child been told with the strength and tenderness you'll find in *Tender Tyrant* (Augsburg, \$3), by **Carvel Lee**.

Next youngest in a family of outgoing, intelligent youngsters, Mrs. Lee was the constant companion of her younger sister, Jeannie—the different one.

Perhaps it was the soaring fever she had suffered as a baby that made angelic-looking JeeJee by turns sweetly compliant or unreasonably stubborn, and kept her permanently a child. The family didn't know, though they sought every medical aid. They did know that Jeannie belonged to them, and that they loved her just as she was.

Mrs. Lee tells an unforgettable story of a child slow in mind, and the family that loved and despaired over, impatiently encouraged, and yet selfishly protected her.

At the Methodist General Conference in 1952, the first event after Communion service was, as usual, the read-

# What's Going on in Education...



*... has become big news. It has always been important. Here are reports on how knowledge is being imparted, in school and out, around the globe.*

**The Schools**, by **Martin Mayer** (Harper, \$4.95)—A reporter visits 150 schools in this country and Europe and tries to understand what actually goes on in the classrooms.

**The Bible, Religion, and the Public Schools**, by **Donald E. Boles** (Iowa State University Press, \$4.95)—A professor examines the basic philosophy of nonsectarian public schools.

**These Ruins Are Inhabited**, by **Muriel Beadle** (Doubleday, \$4.95)—The wife of an American scientist and educator writes of her encounters with education, English style.

**Christian Nurture and the Church**, by **Randolph Crump Miller** (Scribners, \$3.50)—A pioneer in religious education presents a practical program for Christian education.

**Television in the Lives of Our Children**, by **Wilbur Schramm, Jack Lyle, and Edwin B. Parker** (Stanford University Press, \$6)—The facts from a three-year study of TV in the lives of over 6,000 youngsters.

**Values and Ideals of American Youth**, edited by **Eli Ginzberg** (Columbia University Press, \$6)—Some of our ablest youth workers write of the attitudes and problems of young people today.

**Education for Public Responsibility**, edited by **C. Scott Fletcher** (Norton, \$4.50)—Here is the moral and political challenge we face, presented by 14 eminent Americans.

ing of the Episcopal Address. Yet, this was an unusual occasion, for a significant portion of the address consisted of brief, pungent, deeply meaningful affirmations of Christian faith.

"One of the most moving and lifting experiences of my life was to hear the late Bishop Paul Kern read these affirmations," writes **Georgia Harkness** in the introduction to *Beliefs That Count* (Abingdon, \$1). She has used them as the framework for a stirring discussion of basic Christian beliefs, and the result is a little book that has great clarity and depth. If you have been following *TOGETHER's We Believe* series, you will find Dr. Harkness' book excellent supplemental reading.

**Jane Merchant's** admirers—and she has many [see *Poetess of Faith*, January, 1960, page 17]—will be pleased with her meditations on the Beatitudes.

*Blessed Are You* (Abingdon, \$1.75) has 84 devotions. Each contains a Scripture quotation and one of Miss Merchant's perceptive poems plus a prayer.

This valiant semi-invalid leads a life that is rich and full in the truest meaning of these words; she has learned the spirit of love, sympathy, and courage.

Writing the biography of a controversial national figure takes skill and insight. **W. A. Swanberg** displays both in *Citizen Hearst* (Scribners, \$7.50).

If William Randolph Hearst had never been born, this comprehensive, impartial study reminds us, the United States might never have gone to war with Spain, Theodore Roosevelt might have remained a minor politician, Franklin Delano Roosevelt might never have been president, and newspapers might still be preoccupied with the mere gathering of news.

Mr. Swanberg sketches a three-dimensional picture of a man who was loved by few and hated by many. A millionaire, Hearst built a far-flung newspaper empire, schemed unsuccessfully to be president, carried on a virtually public affair with actress Marion

Davies, was a frenzied art collector, and built a fantastic California castle complete with airfield, zoo, 35 automobiles, 10,000 beef cattle, and a \$6,000-a-day operating budget.

Hearst, his biographer believes, might have been the greatest man of his era if he had been able to add "unshakable integrity, unswerving principles, or steadfast beliefs" to his "awesome vigor, industry, capability, and intellect."

The Civil War, says British historian **Alan Barker**, is "overwritten in America and greatly underwritten in England."

To help correct the latter condition, Barker has produced a concise account of that conflict: *The Civil War in America* (Doubleday, \$2.95). A history which partisans of either side could approve, it discusses the roots of sectional loyalties, describes the immediate issues and problems that led to war, and concludes by analyzing the Reconstruction period from both Northern and Southern viewpoints.

Barker finds the Civil War "one of the most satisfying studies in all history" because it "concerns issues that are still alive today." His beliefs are evident in his writing.

The only baseball played in the next few months will be in the Hot Stove League, where the crucial plays of the 1961 World Series will be relived many times. Was it the greatest series of all time? Did the New York Yankees deserve the championship?

**Robert Smith's** *Baseball in America* (Holt Rinehart Winston, \$10) may not give these answers, but the joy of leafing through this sprightly history of our national pastime may help remove the sting if you were one of those unfortunates who rooted for the losing side.

The book is big, crammed with anecdotes and liberally sprinkled with baseball pictures from the cow-pasture days of its beginning through the 1960 World Series. It answers most baseball questions and explodes some accepted

myths; and the author has written it with a keen eye for the excitement and daring that have made baseball America's best-loved sport.

**Sacheverell Sitwell**, a member of England's most distinguished writing family, turns his pen to Peru in *Golden Wall and Mirador* (World, \$7.50). The result is a highly personal and perceptive travel book.

Mr. Sitwell's travels took him first to Lima, which he dubs the Seville of the Western Hemisphere. In sharp contrast was fabulous Machu Picchu, the ancient secret city of the Incas, and Cuzco, "inhabited by a population with only a diluted drop of Spanish blood in their veins." The people there still speak Quechua, the language of the Incas.

Miradors, by the way, are the elaborately carved and pierced shutters from behind which the elegant ladies of Lima have surveyed the passing world.

Superstitions about infertility are dispelled in *The Couple Who Want a Baby* (Funk & Wagnalls, \$3.95). It's a realistic book in nontechnical terms by a physician, **Marie Pichel Warner**, who regards the infertile couple first and foremost as marriage partners whose difficulty is a shared problem to be solved together.

Not all sermons are as compelling in print as when they're preached. A pleasant exception are those in *Seven Tall Men* by **Ben F. Lehmborg** (Eerdmans, \$2).

Each of the seven chapters describes a man of stature and what made him one. Dr. Lehmborg is pastor of the 5,600-member First Methodist Church at Colorado Springs, Colo. He puts a personal touch in the dedicatory note "to a tall, young minister of the Gospel." It's for his own son, David.

Prehistoric man's religious beliefs were monotheistic. Polytheism, when it appeared, represented a deterioration of the original faith, an error into

## Year of Our Lord, 1962

They say that I must be aware of fate,  
That I must listen for the blast to end  
All life on this poor tortured world;  
Must study all the faces of the great  
And read their words and analyze their moves;  
Prepare to live through horrors yet unknown  
By hiding food and drink in deep, dark holes.

But why live on, waiting for the blast,  
Alert for siren, morning, night and noon?  
No! Whether this affliction reach us soon  
Or later, now I choose to turn toward Thee  
And let awareness of Thy company  
Help me to turn the angry world toward peace,  
And spread the good news of Thy love to all.  
And if Thou will it, then the world may fall.

—NANCY MCKEEVER GAINES

which man was led as a result of dabbling with the supernatural in an attempt to control his own fate.

So believes **Ivar Lissner**, who has lived for a number of years with some of the earth's most primitive tribes. He enlarges on this thesis in *Man, God and Magic* (Putnam, \$5.95). The book already has gone through two editions in the author's native Germany, and contracts have been signed for publication in other countries.

If you like your Western history straight from those who saw it being made, I recommend *Indians, Infants and Infantry* (Old West Publishing Co., Denver, \$5.95).

Listed as author is **Merrill J. Mattes**, but much of the text is from a Library of Congress manuscript by Elizabeth Burt, who accompanied her army officer husband during a career that took him from Chicago to Montana during the Indian Wars following the Civil War. The book's alliterative title tersely summarizes their adventure, complete to infants.

## SPECIAL FOR FAMILIES

Whether you read aloud from it when the family is together, or put it where various members may pick it up for themselves, you will find something for all ages in *A Saturday Night Talk With God* (Bethany, \$2.95). This is a collection of essays by the late **Warren Grafton**, Christian minister who combined wisdom and wit with a way of writing that goes straight to the reader's heart.

This is a good book to read in preparation for the 1962 Methodist National Conference on Family Life, which will be held October 19-21 in Chicago, Illinois.

I've often wondered what solemn deliberations precede the order to construct the world's largest building, bridge, or ship.

**Neil Potter** and **Jack Frost** reveal the secret in the case of a famous passenger vessel in *The Queen Mary* (John Day, \$4.95). The year was early 1926, the location a secret planner's room in the huge weather-beaten, water-front headquarters of Cunard Steam-Ship Co., in Liverpool. Men sat around a table lost in thought. Presently one asked:

"Well, how long was the *Mauretania*?"

"Seven hundred and ninety feet."

"The *Aquitania*?"

"Nine hundred and one feet."

"Well, let's make this one 1,000 feet and see what happens."

And so was launched on paper Job No. 534, which was to culminate on May 27, 1936, in the maiden voyage of the *Queen Mary*, then the largest ocean liner afloat.

At times the biography of this majestic vessel is slow paced, at others as swift and thrilling as the zigzagging courses she took during World War II to evade Nazi submarines. But if you're one of the more than 1.7 million GIs or civilians who've roamed her decks, you'll enjoy reading *The Queen Mary*.

The cover may startle you—it's a full-face view of a surprised and not very pleased looking reptile—but youngsters over 10 are likely to be fascinated by *The Wonderful World of Prehistoric Animals* (Doubleday, \$2.95).

The text was written by **William Elgin Swinton** of the British Museum, and brilliant color and black-and-white illustrations are by Maurice Wilson.

*Pleasure by the Busload* (Harper, \$3.95) is not **Emily Kimbrough's** best book, nor is it so funny and interesting as the author herself. I have seen her swing an audience from tears of laughter to serious attention within the flash of an eye.

However, if you have a yen to go to Portugal, you could do worse than make this vicarious visit with Miss Kimbrough and four of her friends, who toured its highways and byways in a Volkswagen Microbus.

The mention of H. L. Mencken will arouse scorn in many people who remember the invective he directed at many aspects of American life—including prohibition. But those who appreciate American literature cannot help but admire the writer as they read the *Letters of H. L. Mencken* (Knopf, \$7.95).

**Guy J. Forgue**, a young Frenchman formerly on the faculty at Yale, has selected and annotated over 400 letters from the vast treasury of Mencken's correspondence. Dealing solely with literary matters, they are addressed to such writers as Theodore Dreiser, Sinclair Lewis, F. Scott Fitzgerald, and Louis Untermeyer, among many others. Arranged chronologically, they span a period ranging from the beginning of the caustic writer's career in 1900 to a few days before his death in 1956.

The book is a revealing account of the man who wielded his prolific pen with such uproarious gusto that he was a wellspring of energy for the mainstream of American letters just after World War I.

If you read *What Do Methodists Really Believe?* [July, 1961, page 14], and if you remember that author **Hart-**



## Will you have daily devotions in 1962?

It only takes five minutes . . . for a morning devotion to start the new day, or for an evening devotion at the close.

The Upper Room offers guidance through its meditations, prayers, Scripture selections and thoughts for the day.

World-wide in its circulation, The Upper Room is written and used by Christians of all evangelical denominations. Over 50,000 churches distribute it regularly to their members. If your church is not among that number, we invite you to use it in 1962.

Order now. 10 or more copies to one address, 7¢ per copy. Individual yearly subscriptions \$1, three years \$2. Address



## The Upper Room

The world's most widely used devotional guide

38 Editions — 32 Languages  
1908 Grand Ave. Nashville, Tenn.

## McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader .....	\$2.50	4th Reader .....	\$3.50
2nd Reader .....	\$2.75	5th Reader .....	\$3.75
3rd Reader .....	\$3.25	6th Reader .....	\$4.25

OLD AUTHORS, Dept. TR-1, Rowan, Iowa

## FLAGS

### FOR YOUR CHURCH

**DIRECT FACTORY PRICES**

Write for Free catalog on U. S. and Christian flags for churches, Sunday Schools, etc. All sizes, all materials. Write for price list today.

**REGALIA MFG. CO.**  
Dept. 10, Rock Island, Ill.

Established  
Tradition of  
Excellence



SIoux CITY, IOWA

METHODIST COEDUCATIONAL  
LIBERAL ARTS • MUSIC  
BUSINESS ADMINISTRATION  
TEACHER TRAINING

### PENNINGTON "Only the excellent."

This fully accredited, church-related school—grades 7-12—provides thorough preparation for college. Small classes, individual guidance, developmental reading for maximum progress. Attractive buildings, 40-acre campus. Moderate rate. Est. 1838. Endowed. Summer school. Catalog.

Charles R. Smyth, D. D., Box 45, Pennington, N. J.

### Tennessee Wesleyan

**FULLY ACCREDITED**

- B.A., B.S. degrees:
- Liberal Arts
- Teacher Training
- Pre-Engineering
- Coeducational
- Pre-Ministerial
- Pre-Medicine
- Pre-Pharmacy
- Business Administration

Art, Music, Drama, Social, cultural, athletic activities. Choir, Methodist, 27 acre campus, modern buildings. Approx. rate \$1,050. Enter first of any quarter—Jan. March, June, Sept. For catalog and information write: Director of Admissions Box M, Athens, Tenn.

### Wesley College

- A coeducational, two-year college
- Fully accredited • Grants A.A. degree
- Liberal Arts, Engineering, Business Administration, Secretarial, Merchandising
- Methodist • NYC—160 mi. • Est. 1873

For catalog write: Dr. Robert H. Parker, Pres. WESLEY COLLEGE, Dover 16, Delaware

for all  
parents

THE  
CHRISTIAN  
HOME



NO OTHER MAGAZINE meets the need of Christian parents of children through teen-agers for Christian answers to today's complex family problems. Order THE CHRISTIAN HOME today for your home or put it into some home you know. Only \$2.75 a year.

MAIL ATTACHED COUPON  
TODAY

COKE SBURY

Please order from Regional Center serving you

Atlanta 3	Baltimore 3	Boston 16
Chicago 11	Cincinnati 2	Dallas 1
Detroit 1	Kansas City 6	Los Angeles 29
Nashville 2	Tanock, N. J.	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

Please enter the following subscription to THE CHRISTIAN HOME at \$2.75 a year.

Name \_\_\_\_\_  
Street or RFD \_\_\_\_\_  
City \_\_\_\_\_ ( ) State \_\_\_\_\_  
Gift Card from \_\_\_\_\_ Payment Enclosed \_\_\_\_\_  
Ordered by \_\_\_\_\_  
Street or RFD \_\_\_\_\_  
City \_\_\_\_\_ ( ) State \_\_\_\_\_

zell Spence grew up in a Methodist parsonage, you won't be surprised that he's written an unusually wise and balanced book for young people on *The Clergy and What They Do* (Watts, \$3.95).

For a young man—or young woman—who is thinking of entering the ministry, it contains a wealth of information.

"At about four o'clock Weiss's car pulled up, and the five men got out and strolled, talking, across the pavement. . . . There was the clatter of a machine gun and Weiss fell dead with 12 bullets in his body; he had died at about the average age for a gangster—28—and left an estate of \$1,300,000."

The year was 1926, and the killing of Hymie Weiss—one of more than 700 unsolved Chicago-gangland murders of the 1920s and early 30s—took place only a block from where I sit in TOGETHER's offices. More than 50 machine-gun bullets flew across the street and spattered the stonework of Holy Name Cathedral, leaving indentations still visible today.

Chicago's era of lawlessness and political corruption is the theme of *The Bootleggers and Their Era* (Doubleday, \$4.95), by Kenneth Allsop. The author is an Englishman who went to Chicago to research one of the most thorough and objective books I've seen on the climate that created such infamous personalities as Al Capone, Bugs Moran, Johnny Torrio, and Frank Nitti.

Just how and why this breed of mad dogs could exist is not a pretty story, because only greed and compliance on the part of the public made them possible. And the sequel remains to be written, for—somewhat more polished, even more vicious—the rackets flourish today, threatening our very existence.

*Show Me a Miracle* (Dutton, \$3.95), by J. Jerry Cacopardo and Don Weldon, is the story of a man who went from prison to pulpit.

John Cacopardo insists he was trying to save a friend from becoming the victim of an insurance murder ring when—hardly more than a boy—he found himself accused of murder. Kneeling on his cell floor as a jury debated his fate, he prayed desperately: "If you show me a miracle, I will give the rest of my life to you."

He was saved from death by the vote of one stubborn juror—who had been called in to replace another who suddenly became ill. But he spent 16 years in prison despite the efforts of friends, lawyers, detectives, ministers, and a judge to obtain his release. He also worked toward the ministry, though he'd never finished the eighth grade.

At long last, he was freed. Holding

true to his promise, he has dedicated his life to God. He finished his education, and today he's pastor of the New First United Presbyterian Church in Jersey City, N.J.

His book has a lot to say about the processes of law, life in prisons, and the goodness of God. And if the reader is tempted to feel sorry for himself, it'll make him stop and recount his blessings.

Between the paper covers of *The Un-Americans* (Ballantine, 60¢) is an outraged view of the record of the House Un-American Activities Committee.

Author Frank J. Donner, a constitutional lawyer who specializes in labor and civil-liberty cases, asks point-blank questions: Why has HUAC processed only one law in its entire 16 years of existence as a standing Congressional committee, although its responsibility is supposed to be suggesting and originating legislation? Why does it continue to sell copies of the film, *Operation Abolition*, when its alleged basis has been proven false in a court of law? Why is HUAC the historic gathering point for known hate groups?

Whether you agree with Mr. Donner, or whether you are bitterly opposed to his views, I believe his book is one with which every American should be familiar.

One of my favorite books this past year has been *Japanese Inn* (Random House, \$6.50), in which Oliver Statler not only reconstructs the 400-year history of an ancient inn on the great Tokaido Road between Tokyo and the historic capital, Kyoto, but a good bit of the history of Japan as well.

Mr. Statler, who has been a frequent visitor to the inn and is a friend of the family that has owned it through the centuries, puts it this way:

"I do not have to be an imaginer of history to see these visions at the Minaguchi-ya, for this inconspicuous rural inn has participated deeply in its country's history, and when I am within its quiet confines that history storms back into consciousness. . . . In the darkness I see them: warriors marching across Japan, lovers fleeing to a new life, pilgrims on their merry expeditions, great men going to or from the capital. I fall asleep to the sound of the sea."

Actually, Mr. Statler read countless books and engaged in hundreds of interviews to uncover the elusive past, and it is only when facts could not be found that he has taken to a sensitive imagination to reconstruct the unknown. The result is a fascinating record enriched by reproductions of 50 Japanese prints, some of them by the great master, Hiroshige.

—BARNABAS



## Browsing in Fiction

*Gerald Kennedy*

BISHOP, LOS ANGELES AREA,  
THE METHODIST CHURCH

MOST OF YOU probably have seen the old movie *The King of Kings*, which still is shown during Holy Week in some cities. I noted with some interest—and also with some trepidation—that Metro-Goldwyn-Mayer has a new film with the same title.

Recently, I was invited to a preview of the new picture. It is very well done and the kind of picture you and your family will want to see. Produced by Samuel Bronston and directed by Nicholas Ray, it has a good cast headed by Jeffrey Hunter. It is a long film with an intermission, but I did not feel that it was too long.

No one can make a picture on the life of Christ which will completely satisfy any person, and especially any Christian. But, while I might have done some things differently, the over-all result is a picture that conveys something of the majesty of the life of Jesus and an understanding of his spiritual power.

There are some fine scenes, and I do not see how anyone could be offended by the way the subject is treated. The picture moves along without bogging down in excessive sentimentality. Such a picture has to move since everybody knows the plot, and the director obviously understood this. Occasionally fresh treatments of familiar scenes make them more meaningful and open up new insights. This is an outstanding production, and I recommend it to TOGETHER's readers.

**FRANNY AND ZOOEY**, by J. D. Solinger (*Little, Brown, \$4*).

This book contains two short novels dealing with two members of the same family. I must warn you that parts of it sound sacrilegious. The vocabulary of Zooey, for example, is loaded with profanity even when he is talking about religious matters. Yet I am mentioning it in this column because Salinger's *The Catcher in the Rye* rapidly is becoming an American classic of adolescence.

Franny and Zooey Glass are brother and sister. They were child prodigies and members of a panel on a well-

known national radio program called *It's a Wise Child*.

The first part of the book describes Franny's weekend date at an Eastern university. The whole emptiness of life suddenly makes her ill as she decides she no longer can stand the kind of phony sophistication and intellectualism which characterizes her boy friend. She comes home to enjoy a nervous breakdown.

The second part of the book deals with Zooey's attempt to analyze Franny's trouble and tell her what she needs to do. There is nothing trivial about these people, and their spiritual hunger is portrayed by one of our most perceptive and talented writers. I do think our church needs to be aware of such persons on our campus and in our society. I feel much like a man who has been asked to introduce an offbeat character to his respectable friends. He doesn't know whether they will respond with disgust or sympathy and wonders if they may not turn away from him as one whose soul has been invaded by the decadence of the time. Anyway, I think there is a great deal here to ponder—win or lose.

**DARK RIDER**, by Louis Zora (*World, \$6.95*).

This is a fictionalized life of Stephen Crane, the author of that American classic of the Civil War *The Red Badge of Courage*. Despite his literary talents, Crane's personal life was more or less of a mess. The author makes this plain enough, but never succeeds in making Stephen Crane a real person. I keep feeling that there was a secret in Crane's life that is not revealed in this book. The casual way he turned out a masterpiece is too pat, and there had to be more to him than is evident here. Maybe Crane's life lacked the drama to make it a good subject for a novel. Anyway, I have the impression that the real man always slipped out of the novelist's net. It is a very long book, however, and you cannot doubt that the author was trying very hard. *Dark Rider*, however, was still pretty dark to me.

Bright new name in  
Oklahoma City

## THE SHERATON- OKLAHOMA HOTEL

(formerly  
*The Oklahoma  
Biltmore*)



A bright new name, a bright new look and a bright new drive-in welcome greet you at the Sheraton-Oklahoma, now going modern and marvelous from lobby to penthouse. Coming . . . motel-lanai guest rooms, drive-in registration, luxurious terrace swimming pool. Free: parking, TV, and Family Plan (children under 14 in adult's room). And Sheraton confirms room and rate in 4 seconds.

## SHERATON HOTELS

Coast to coast in the U.S.A., in Hawaii, in Canada and overseas

## A NEW SLANT!...

in church insurance

## INSURE YOUR . . .

PICNICS  
SKATING PARTIES  
DINNERS — RETREATS  
SUNDAY SCHOOL  
MEN'S MEETINGS  
WORSHIP SERVICES  
YOUTH ACTIVITIES  
WOMEN'S MEETINGS

## ONE POLICY

COVERS ALL YOUR GROUP  
ACTIVITIES — AN ACCIDENT  
MEDICAL EXPENSE PLAN

Write for free folder under no obligation.

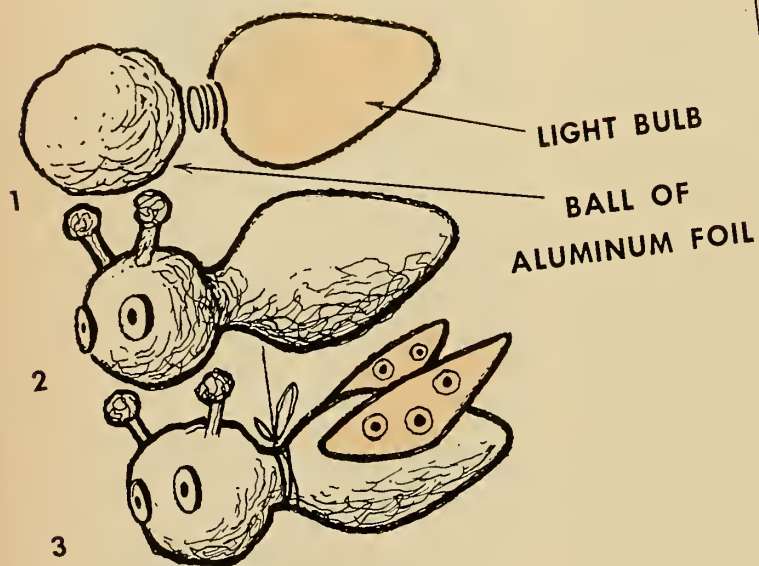
**BROTHERHOOD**

**MUTUAL LIFE** INSURANCE COMPANY

FORT WAYNE INDIANA

Not available in California, Florida,  
Iowa, or South Carolina.

## Bulb Bugs



INSTEAD of throwing away the lights as they burn out on your Christmas tree, why not turn the old bulbs into sparkling holiday bugs? Here's how—it's easy as one-two-three!

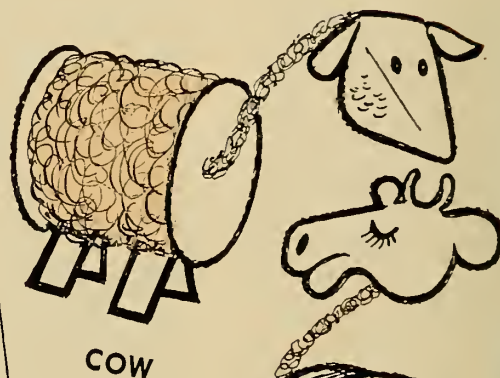
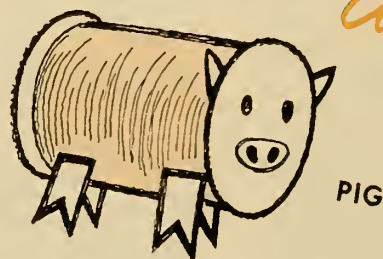
1. Crumple a piece of aluminum foil into a small ball (about the size of a walnut) for each bug's head.

2. Place the ball in front of the bulb and then wrap a larger piece of foil completely around both the head and the bulb. This will hold the bug's head and body together.

3. Stick small pipe-cleaner antennae into the bug's head and wrap a small ball of aluminum foil around the tip of each antenna. Then glue bright felt (or paper) wings and eyes onto the bug and add sequins or sparkle for a finishing touch. Tie a black thread behind the wings so you can hang each bug on your Christmas tree until it is ready to be taken down. Then pack the bulb bugs carefully, so they'll be fresh and ready to use again next year when you decorate your Christmas tree.

## RIBBON SPOOL

*Animals*



GIRAFFE

**Ribbon Spool Animals . . .** FOR ALL kinds of after-Christmas fun, save the cardboard spools on which ribbon comes. With a few extra pieces of cardboard, pipe cleaners, and colored paper, you can turn the empty spools into a variety of different animals. Try making a short, fat pig, a tall giraffe, or a contented cow. Use ribbon leftovers from Christmas packages for animal tails, or make a woolly sheep by gluing curly ribbon all around its cardboard body. Or, if you are still in a Christmasy mood, try making some reindeer. They will be nice to have for next Christmas, too!

# THOSE In-Between Days

Here are three special ideas for those in-between days when Christmas isn't over and the New Year hasn't come. Try them and see how they help make the holidays fun to the very last ribbon!

## My New Year's Wish

This is my New Year's wish, dear God,  
This is my New Year's prayer:  
Peace and health and happiness  
For children everywhere.

—RUTH ADAMS MURRAY

## January Riddle

On top of your head, it is quiet and sneaky;  
Under your boots, it is happy and squeaky;  
It tickles your nose and makes you feel silly;  
It's soft and it's wet and ever so chilly;  
Can you guess what it is, can you guess, do you know?  
It is sparkly and white—why, of course—it is snow!

—R. RAMSEY



DEAR GRANDMA  
AND GRANDPA,

Thank you so much for  
the bright red mittens.



They are so nice  
and warm and they  
fit me just fine. Today  
I wore them when I made  
a big snowman outside.



This Christmas I was in  
a play at church



(over)

## Christmas Card Thank-Yous . . .

BRIGHTEN up your thank-you letters this year by illustrating them with small pictures cut from Christmas cards. Ask Mother which cards you may use—maybe she'll even have some old ones left from last year. Next, write your thank-you letters, leaving space for the pictures you have cut from the cards. Then paste the pictures in place, put another one on each envelope, and mail them as soon as possible. Won't Grandma and Grandpa be surprised when they receive your thank-you letter this year?



*Mexico City's Goodwill Industries shops form the backdrop as the director and an aide discuss some everyday problems.*

For the aged or hurt, Goodwill offers

# Self-Help



IT LOOKS nondescript, this little building nestled in an old section of Mexico City. But step inside. You'll hear the whir of sewing machines, the tattoo of hammers. And you'll see smiling faces and busy hands—even though you'll quickly notice that one worker is a paraplegic, another "too old" for most plants, and still others have twisted or missing limbs.

These people come here, not for charity, but to earn a living. For this is the home of Goodwill Industries south of the border.

Goodwill was founded by a Methodist pastor in 1902 back in Boston. The Rev. Edgar James Helms conceived the idea of employing the aged and handicapped of his parish to repair used clothing and furniture, and then to sell these items for a nominal price. Thus he removed all stigma of charity and preserved the self-respect of worker and customer alike.

Now, 60 years later, this pattern remains unchanged. And in Mexico City, as elsewhere in the world, Goodwill workers are given a hand by The Methodist Church's Division of National Missions, which appropriates \$10,000 annually for distribution through its Department of Goodwill Industries.

Another Methodist influence in Mexico City was Larry Domínguez. Goodwill's director at the time of TOGETHER's visit. Once assistant

*Miguel Pineda Sánchez, a paraplegic, restores the faded beauty of a statue. He is also restoring skills that started to wither when polio struck.*

# South of the Border, Too!



*As they learn to renovate old furniture, these lame men renew their faith in themselves. Soon they will hold their own on "outside" jobs with unhandicapped workers.*

*The budget is slim, so the lathe operated by this one-armed worker is made from sewing-machine parts.*



*Lacking a drier, the woman hangs clothes on lines. Clean, used garments are staples in Goodwill stores.*



*A new man (right) is shown how to repair shoes, the easiest item to sell.*





*Customers as well as employees benefit from Goodwill activities, as the delighted hobbyhorse buyer (left) proves. In all, there are 141 Goodwill units in the world, 18 outside the U.S.*

*Young men quickly find clothing bargains. Such sales helped all Goodwill units to employ 42,000 workers last year.*



pastor of Plaza Community Center Church in Los Angeles, he had come from the San Bernardino, Calif., office of Goodwill Industries on a three-months' leave of absence. At the end of that time he knew he couldn't go back across the border.

"When I saw that so much was needed here, I knew I could never live with myself if I didn't stay on to see what could be done," he said.

To help Goodwill "graduates" feel at home later in industry, he put the operation on a production-line basis. Few had any knowledge of factory methods; and, at first, they resented Domínguez' gentle insistence that hours be observed and production output maintained.

"It was also hard to get them to understand that they cannot have a permanent job here and to see that our main idea is to help as many as possible by training them and sending them on out to work in the competitive world," he explained.

*Used U.S. bikes vie for attention with Mexico's famed leatherwork.*



For example, he pointed out that tardiness used to be commonplace. After his insistence on factory-like operation, tardiness has been cut almost 95 per cent!

Domínguez attempts to find his employees jobs as soon as they can perform on a par with normal workers. During a period of three months, such jobs were lined up for 13 of the plant's 55 handicapped workers, creating 13 new openings for the more than 300 on the waiting list, each of whom has long looked forward to the promise of Goodwill's motto: "Not charity but a chance."

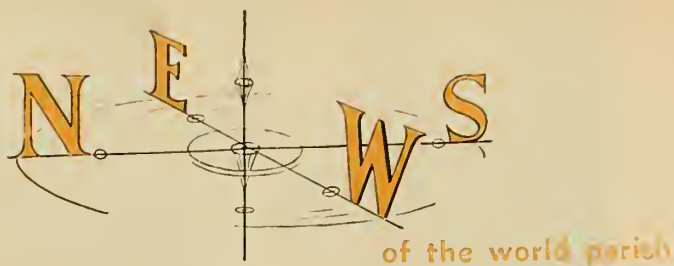
How successful is this program of self-help for Mexico City's physically handicapped? In 1960, production rose 95 per cent and sales 82 per cent—greater increases than those of any U.S. branch! But more important is the healing of crippled spirits, the resurrection of hope, and the creation of men and women who can proudly make their own way.



*Alice Rodríguez works in the office at Goodwill Industries, where her husband, José, is production manager. At the end of a busy day, she washes dishes on the porch of their apartment. Their source of fresh eggs couldn't be much closer!*

*When work is done, the Rodríguez family heads for the park. There José, who has an artificial leg, can relax with his family and watch their lively children—Oscar, Raúl, and Griselda—at play.*





## MINISTERS WANT MORE GOSPEL SONGS IN HYMNAL

Methodist pastors want more hymns for young people and more gospel songs included in the proposed revision of *The Methodist Hymnal*, according to an article in the December 7 issue of the *CHRISTIAN ADVOCATE*.

The article, by *ADVOCATE* Editor Ewing T. Wayland, reports findings of a questionnaire sent to 22,294 Methodist pastors by the Committee on Hymnal Revision of the Methodist Commission on Worship.

Responses were received from 11,219 ministers. Of those answering the query on hymns for young people, 75 per cent want more. Only 2 per cent desire less; 21 per cent the same; and 2 per cent none.

Of those responding to the query on gospel songs, 62 per cent want more included in the new hymnal.



Bishop Voigt

Bishop Edwin E. Voigt, chairman of the Commission on Worship, pointed out that response to the questionnaire was unusually high, indicating a high level of interest throughout the church.

The purpose of the questionnaire was to determine the mind of the church concerning the present hymnal and the proposed new hymnal, said the Rev. Carlton R. Young, editor of the Hymnal.

By action of the 1960 General Conference, the Commission on Worship was directed "to revise *The Methodist Hymnal*, including the Responsive Readings, and to complete the work so that its report may be ready for the 1964 General Conference, the Methodist Publishing House to publish the hymnal as soon thereafter as feasible."

The 1964 General Conference must authorize the new hymnal, using the commission's report as a working basis for its action. If there is favorable General Conference action, the Methodist Publishing House will proceed with the actual printing of a revised hymnal for Methodists.

Responses to the questionnaire also indicate that 23 per cent of the replying pastors are eminently satisfied with the present hymnal, 65 per cent satisfied, 11 per cent unsatisfied, and 1 per cent indifferent. However, congregational opinion varies somewhat from that of the ministers, with only 1 per cent eminently satisfied, 58 per cent satisfied, 27 per cent unsatisfied, and 14 per cent indifferent.

According to the *ADVOCATE* article, 82 per cent of the responding pastors from churches not using *The Methodist Hymnal* said it has too many unfamiliar hymns and tunes, 71 per cent said it does not contain hymns and tunes wanted, 36 per cent did not think it is generally useful in both church and church school, 13 per cent did not like the size, and 34 per cent think it costs too much.

Revisions favored by a large percentage of the pastors replying include these items: more new hymn texts (55 per cent); more new hymn tunes (50 per cent); more Wesleyan hymns (51 per cent); more hymns for children (53 per cent), and more spirituals (42 per cent).

Many pastors consider the present hymnal satisfactory in the following respects: Number of hymns provided (60 per cent); choral responses (60 per cent); ancient hymns and canticles (42 per cent); and indexes (73 per cent).

The present hymnal groups hymns under 12 classifications according to purpose or usage. Ministers were asked if they would prefer classifications which more closely follow the Christian Year. Of those responding, 31 per cent prefer the present arrangement, 34 per cent favor the Christian Year sequence, and 35 per cent want both.

Some dissatisfaction was shown about the way hymns are titled, with only 43 per cent of the replying ministers indicating satisfaction with the present system. A traditional title or first line is wanted by 17 per cent, while 40 per cent want title or first line plus the hymn's classification.

Concerning the Orders of Worship, 57 per cent of the pastors replying want them assembled in one section, while only 10 per cent want the orders divided as in the present hymnal, and 9 per cent prefer that they be omitted completely.

As to the Responsive Readings, 71 per cent of the pastors replying recommended that the number included remain unchanged, while 23 per cent want an increase and 6 per cent favor a reduction.

Pastors answering the questionnaire recommended that the following offices of the Ritual be retained: The Lord's Supper (95 per cent); Alternate Order for the Lord's Supper (75 per cent); Baptism (85 per cent); Baptism of Children and Youth (81 per cent); Baptism of Adults (83 per cent); Reception of Members (89 per cent); Matrimony (68 per cent); Burial of the Dead (56 per cent); Burial of a Child (53



The Vigyan Bhavan, New Delhi, India, where the Third Assembly of the World Council of Churches has just concluded. It was erected in 1956.

per cent); Dedication of an Organ (55 per cent), and Dedication of a Church (60 per cent).

The Revised Standard Version of the Bible is preferred by 67 per cent of the pastors replying for use in Responsive Readings, Orders of Worship, and Ritual. Only 33 per cent prefer the King James Version.

A statement by the Committee on Hymnal Revision said that it is seeking: "(1) to draw on the great traditions of our spiritual heritage so that the former treasures of faith and truth shall continue to minister to the church; (2) to develop a hymnal of wide enough scope that it will serve the needs of both private and public worship, suitable for its present age; and (3) to provide a hymnal which will speak to the oncoming generation who will be its chief users.

"This is to say, the major body of hymns under consideration is being divided into two general categories: (1) the hymns of Christian experience, which preserve the unique contributions of the Methodist tradition, and (2) the hymns of the historical and ecumenical church. In line with the latter category, the commission aims to provide for the observance of the Christian Year for those who find it meaningful to worship.

"This task is undertaken with a deep sense of responsible stewardship. The various sections of the hymnal will be as extensive as possible without slighting any proper interest of the church."

Reprints of the *ADVOCATE* article are available free (a self-addressed return envelope should accompany requests) from Dr. Paul Burt, secretary, the Commission on Worship, 1203 West Green Street, Urbana, Ill.

### Methodists in New Delhi

The Methodist Church was represented by 44 official delegates at the Third Assembly of the World Council of Churches in New Delhi, India. Thirty-four other delegates from 14 independent bodies brought Methodism's representation to 78.

Seven special evening meetings, each highlighting a different aspect of the work of the World Council, were held. Three open to the general public dealt with international affairs, interchurch aid and refugee service, and missions and evangelism. The other four were on the laity, faith and order, rapid social change, and the Bible and evangelism.

### Lycoming Tribute Okayed

The Post Office Department has authorized the use of a special slogan cancellation to honor the anniversary of Methodist-related Lycoming College, Williamsport, Pa.

Mail will be canceled by the Wil-

## UPCOMING EVENTS

*Of Interest to Methodists Everywhere*

### JANUARY

- 2-5—Council on Evangelism, Lake Texama Lodge, Kingstan, Okla.
  - 3-5—Annual meeting, Methodist Baard of Education, Cincinnati, Ohio.
  - 5-6—Convocation of Higher Education, Cincinnati, Ohio; Annual meeting, National Association of Schaals and Colleges of The Methodist Church, Cincinnati, Ohio.
  - 5-7—Laymen's Conference on Discipleship, Ardmore, Okla.; Annual meeting, University Senate of The Methadist Church, Cincinnati, Ohio.
  - 6-7—Annual meeting, Association of Methadist Theological Schools, Cincinnati, Ohio.
  - 7—Proposed Anniversary Day commemorating the 1784 Christmas Conference which organized American Methodism.
  - 9-19—Annual meeting, Methodist Board of Missions and its divisions and sections, Buck Hill Falls, Pa.
  - 11-12—Annual meeting, Methodist Cammission on Chaplains, Omaha.
  - 28-Feb. 4—Yauth Week.
  - 29-Feb. 2—Workshop Conference for ministers and directors of local-church evangelism, Nashville, Tenn.
  - 30-Feb. 1—Seminar on Conservation sponsored by the Methodist Baard of Christian Social Concerns, Washington, D.C.
- WSCS STUDY TOPICS:** General program—*Na Easy Answers*, by Miss Emagene Dunlap; Circle program—*Alcohol and Christian Responsibility*, by Miss Sarah Parratt.

liamsport post office from January 1 to June 30 with the slogan, "Lycoming College 150th Anniversary 1812-1962."

### Relevant Gospel Need Cited

The church's teaching mission needs to be related to the present if the Gospel is to become convincing, Methodist educators were told at their 14th biennial National Conference on Christian Education in Chicago.

For six days, 993 youth and adult workers, local and national board of education officials, and college and university professors considered ways of increasing the Gospel's relevance.

Dr. D. Campbell Wyckoff, professor of Christian education at Princeton Theological Seminary, declared the church is not adequate to cope with present-day problems "unless she can so communicate the Gospel that its adequacy is tellingly felt. . . .

"The church's task," he said, "is to catch the ear, command the attention, and enable the world to come to a sustained awareness of the Gospel."

Bishop F. Gerald Ensley of Des Moines, Iowa, told the delegates that "one of the greatest intellectual needs of the church is for a theology of the atonement convincing to our time.

"'Christ died for you,' said the old theology, and it had tremendous soul-

# LEARN FOR YOURSELF THE 14-WORD SENTENCE

**THAT HAS HELPED  
RAISE \$4,000,000  
FOR 15,000  
CHURCH GROUPS**

**It's fabulous! Let your members repeat this 14-word sentence as they show these lovely Keepsake Commemorative Plates with full color reproductions of your church. They'll delight in the almost automatic sales. Send now for FREE facts and details.**



## Fill In This Coupon

**WORLD WIDE** *Art Studios*

P.O. Box 951, Covington, Tennessee

Without charge or obligation, send me full details about raising money with Keepsake Commemorative Plates.

**ALSO TELL ME ABOUT THE "14 WONDER WORDS" THAT MAKE SELLING THEM SO SIMPLE.**

My Name Is \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

Name of Organization \_\_\_\_\_

My Position (not necessary) \_\_\_\_\_



*Till sons of men shall learn Thy love  
And follow where Thy feet have trod;  
Till, glorious from Thy heaven above,  
Shall come the city of our God!*

THE four lines above are one of six stanzas in the famous hymn, *Where Cross the Crowded Ways of Life*, theme of TOGETHER's 1962 Photo Invitational. The picture, too, is only one sample of what you imaginative reader-photographers might submit to illustrate a thought expressed in the hymn. Written by Methodist pastor Frank Mason North, the hymn is so rich in imagery that the picture possibilities are virtually unlimited. Before you select your most storytelling slides, however, be sure to study the complete hymn (No. 465, *The Methodist Hymnal*). Then, review your slide files—or, better yet, load your camera and put your ideas on film. But hurry: February 10 is deadline for all submissions!

Here are the rules. Read them carefully:

1. Send no more than 10 color transparencies (color prints or color negatives are not eligible).
2. Identify each slide and explain why it was inspired by the hymn.
3. Enclose loose stamps for return postage (do not stick stamps to anything).
4. Entries must be postmarked on or before February 10, 1962.
5. Original slides bought and all reproduction rights to them will become TOGETHER's property. (For their files, photographers will receive duplicates of slides purchased.)
6. Slides not accepted will be returned shortly after the closing date. Care will be used in handling and returning transparencies, but TOGETHER cannot be responsible for slides lost or damaged in transit.

Send to: Photo Editor, **Together**  
740 N. Rush St., Chicago 11, Ill.

Attention Photographers:

# LAST CALL for Your Best COLOR SLIDES !

changing power. But its formulation is unsatisfactory to the modern mind. If we could conceive the cross rightly, vividly, and relevantly, it would put new vitality into our teaching," Bishop Ensley added.

Dr. Haskell M. Miller, professor of sociology and social ethics at Wesley Theological Seminary, told professors of religion at the conference that most of the crises of our age revolve around issues related to social welfare.

The church, he said, must adjust itself to new frontiers in social welfare which involve the study of trends from charity for the few toward maximum security and welfare for all; a movement away from a view of welfare needs and problems almost wholly in terms of individual responsibility toward one in terms of the functioning of the whole society, and a movement away from almost exclusive attention to physical needs to more and more attention to psychic and spiritual welfare.

Subjects considered at the conference included the possible causes for a downward trend in Methodist church-school enrollment. While no definite action was taken, thought was given to finding a way to reverse the trend.

Dr. Harry G. Balthis of Richmond, Va., was elected president of the conference, succeeding Dr. A. Merritt Dietterich of Baltimore, Md. Dr. Harvey Potthoff of Denver, Colo., was named vice-president, and Dr. Walter N. Vernon of Nashville was re-elected secretary-treasurer.

The 15th biennial conference will be held in Chicago November 5-10, 1963.

## Foresees Pro-Red Charges

Methodist Bishop Everett W. Palmer of Seattle has warned Pacific Northwest Conference ministers to be prepared for possible new attacks upon representative Protestant leaders and the National Council of Churches "under the guise of anti-communism."

Some of the attacks upon the Protestant clergy, Bishop Palmer said in a letter to the ministers, come from "a few esoteric religious leaders, chiefly ex-ministers of several major Protestant denominations now serving smaller splinter groups."

He said their attacks amount to an ultimatum: "Conform to our interpretation of the Bible, our school of theology, our brand of politics and economics, our view of world affairs, or we will discredit you, denounce you to the community as a traitor."

"The minister is a defender of the underprivileged, the oppressed, and the forsaken," Bishop Palmer said. He added that it would be a dark day in the history of mankind if the church ceased to speak in behalf of the down-trodden simply because the Communists pretend to speak for them also.



These are six of the eight Solomon Islands men who rescued Lt. John F. Kennedy when his PT boat sank after a Japanese destroyer had rammed it.

## Tells of Kennedy Rescue

A recent article in *Signs of the Times* relates heretofore untold details of President John F. Kennedy's rescue in the Solomon Islands during World War II.

Of the eight natives effecting the rescue, the article says, five were Methodists and three Seventh-day Adventists.

When Lieutenant Kennedy's PT boat was sunk by a Japanese destroyer, he and his crew swam three miles to the shore of a small uninhabited island. Then—"from nowhere"—natives appeared.

The article said that the eight men who aided in the rescue took Lieutenant Kennedy, hidden under leaves in the bottom of a canoe, to a rendezvous with another PT boat.

## Men's Section Expanded

The Methodist Board of Lay Activities has expanded its department of Methodist Men into a section and added two new staff members.

(In the organizational structure of Methodist general boards, a "section" is a step above a "department" and includes one or more departments.)

Executive secretary of the newly created section of Methodist Men is R. Roy Keaton of Flossmoor, Ill., former director-general of Lions International.



Mr. McPherson



Mr. Keaton

William B. McPherson will head the new department of lay speaking. He has been superintendent of Park Rapids, Minn., schools.

The former director of the depart-

ment of Methodist Men, Dr. Don L. Calame, will direct the new department of special projects. This department will supervise the Methodist Men Hour radio program, the Alaska Methodist University library project, and national and regional conferences of Methodist Men.

The new department of club activities will be headed by Vernon L. Sidler, who joined the board's staff a year ago.

Earlier this year, the board's stewardship department was upgraded to the section on stewardship and finance. Dr. Edwin A. Briggs is executive secretary of this section.

## Methodists Challenged To Join 'Race for Peace'

Responding to what it described as a "growing interest in world peace among Methodists," the Division of Peace and World Order of the Board of Christian Social Concerns met early in November in Omaha, Nebr., to plan ways of giving direction and expression to this interest.

In calling all Methodists to join a "Race for Peace," the division said that "the world situation demands a maximum effort by all people of good will to prevent a war which now endangers the whole world. . . . As Christians, we are all commissioned as ambassadors of reconciliation. The present crisis is a critical challenge to us to become informed and effective peacemakers. The hour has come for Methodists:

"To affirm that we do not believe that war is inevitable;

"To insist that there are moral and realistic political alternatives to both suicide and surrender;

"To demonstrate that Christian faith is a positive substitute for panic and panic programs;

"To reaffirm our faith that man everywhere can live in peace with his fellow man;

"To covenant ourselves and our resources to informed action for peace in the places where we live and work."

## BUDGET-PRICED VIRCO TABLES AND CHAIRS ARE BUILT TO LAST!

For social activities, extra seating and countless church needs—depend on durable Virco tables and chairs for years of service.



#127 ALL-METAL FOLDING CHAIR

Tubular steel construction with three fusion-welded braces. Steel reinforced for sturdiness. . . contoured for comfort.



VIRCOMATIC CAFETERIA AND ALL-PURPOSE FOLDING TABLES

Adjust easily to any height from 21" to 31" in 1" increments. Linen pattern Vircolite tops. . . safety-tested gravity locks. Two top sizes: 30" x 72" and 30" x 96".

**FREE!** New catalog showing Virco's complete line of church furniture. Write today to:

# VIRCO

MFG. CORPORATION

Dept. Y-1, P. O. Box 44846, Station H  
Los Angeles, California

Plants also in Arkansas and Pennsylvania

## Raise MONEY Quickly



TAKING ORDERS FOR  
**CORRESPONDENCE  
NOTES** EACH WITH A

**PHOTO** of your **CHURCH**

**CLUB, SCHOOL, HOSPITAL, ETC.**

These attractive Boxes of 24 sheets and 24 envelopes are quickly, easily sold for only \$1 per box. *Generous profits for your Group.* Friends, neighbors buy on sight. For **FREE** samples and tested Money-Making Plans just write:

**SPALDING PUBLISHERS, Dept. A**  
1020 West 94th Street - Chicago 20, Illinois

## If You Are Under 80 You Are Not Too Old For Life Insurance

Let us tell you how you can still apply for a \$1,000 life insurance policy to help take care of final expenses without burdening your family.

Even though you are in your 50's, 60's, or 70's you likely need and want life insurance coverage just as much as anyone else.

So tear out this ad and mail it today with your name, address and year of birth to Old American Insurance Company, 4900 Oak, Dept. L112M, Kansas City, Mo.



**"NO MAN EVER  
STANDS SO STRAIGHT  
AS WHEN HE STOOPS  
TO HELP A BOY"**

**JOIN YOUR  
BIG BROTHER ASSOCIATION**

*(Space Contributed by TOGETHER)*

## Miracle Cushion Holds False Teeth Tight — Eases Sore Gums

Snug® brand Denture Cushions, a sensational new plastic re-lining, keep wobbling plates firmly in place. Ease sore gums, give perfect comfort. Eat, laugh, talk — plates "stay put". Applied in minutes — last from 2 to 6 months. Stay soft and pliable. Harmless to dentures. Peels right out when replacement is needed. No daily bother with adhesives. 2 liners for upper or lower plates \$1.50. Money-back guarantee. Get Snug brand Denture Cushions today! At all druggists.

## Sensational New Pink Lily-of-the-Valley

Be first among your friends to have this thrilling new color. Flowers are marvelous orchid-pink shade; very fragrant. Easy to grow. Different and very rare! Supply limited. Order today direct from this ad. 3 for \$1.95, postpaid. New catalog FREE on request. Ackerman Nurseries, 449 Lake St., Bridgman, Mich.

## 6% BONDS

ST. MARKS

METHODIST CHURCH

for details write

360 Graham Rd. Florissant, Mo.

## 50 VALENTINES for 25¢

Make Extra Money with  
Greeting Cards ALL YEAR

Send only 25¢ for Special Offer of 50 assorted Valentines. Let us prove you can make \$50.00 or more any time of the year showing friends best greeting card sellers for Mother's, Father's Day, Easter, Birthdays, all occasions. Big line of Gifts, Stationery. Samples on approval. Send 25¢ for Valentine Special today. **MIDWEST CARD CO.** 1113 Washington Avenue Dept. 657-S, St. Louis 1, Mo.

## Pews, Pulpit & Chancel FURNITURE

EARLY  
DELIVERY  
...  
WRITE FOR  
FREE CATALOG



**J. P. REDINGTON & CO.**

DEPT. 2

SCRANTON 2, PA.

## CENTURY CLUB

Two more Methodists, 100 or older, join TOGETHER's Century Club this month. They are:

Mrs. Julia McCurry, 101, Orlando, Fla.

Mrs. Laura Dobbs, 100, Orlando, Fla.

Other Methodists, 100 or older, will be listed as their names are received. Please allow two months for publication.

The division voted to commit its full resources to assist in developing in each local church a committed corps which will study peace-making alternatives, communicate corps members' concern to others, register Christian conviction at the places in government where decisions are made, and sponsor peace missions.

Urging the Council of Bishops and other church agencies to give top priority to its program, the division's "Race for Peace" recommendations said that "man stands under the judgment of God. We have never confronted so great a challenge as now faces us. We are not sufficient within ourselves. Neither can we stand apart from our responsibilities for the solution. As children of God, we are under compulsion to be consumed in the tasks of peace that man shall not be consumed in the fires of war."

Bishop Kenneth W. Copeland of the Nebraska Area, chairman of the Division of Peace and World Order, said: "We interpret the rising interest among Methodist people as a movement for peace, not a program. We view our responsibility as giving guidance to the movement in co-operation with local churches and annual conferences. This could well be the spiritual awakening for which many dedicated Christians have been praying."

Herman Will, general secretary of the division, noted that several annual conferences are already projecting their own programs in response to local interest.

Among suggestions which the division is making to local churches and annual conferences for immediate consideration are: observance of Sunday, January 14, as a nation-wide Methodist Covenant Sunday for Peace; support of Methodism's World Service program, calling special attention to the world-peace emphasis; work on community-action projects; 24-hour prayer vigils for peace; peace convocations in each episcopal area; and securing signatures of a million Methodists on petitions supporting universal, total, safeguarded disarmament.

Other suggestions included development of local covenant action groups which would meet regularly for prayer, study, and action. Public meetings also were suggested, including briefing conferences on world crises, congressional district institutes, college student programs, and a national convocation on disarmament and the arms race.

The division also asked the National and World councils of churches to supply leadership in the "Race for Peace," and encourage meetings with leaders of denominational, inter-church, and inter-faith groups.

The division voted a commendation of Congress and President Kennedy for efforts toward peace and disarmament.

## Biggest Year Ever for MPH

The Methodist Publishing House had "the most productive 12 months in its history from the standpoint of service to the church and its people," reports Lovick Pierce, president and publisher.

In his annual report to the Methodist Board of Publication, meeting in New York City, Mr. Pierce said MPH net sales for the 1960-61 fiscal year totaled \$27,581,509—an increase of \$376,238 over the last fiscal year.

He revealed that MPH published 109 new books (titles) during the year, eight of which became primary selections of major book clubs. More than 143 million pieces of church-school literature were produced, as well as over 80 million church bulletins.



Mr. McKnight

Felix R. McKnight, executive editor of *The Dallas (Tex.) Times Herald*, was elected to the board to fill a vacancy from the South Central Jurisdiction. J. Clinton Hawkins, a St. Louis, Mo., businessman, was elected to the

board's executive committee.

The board appropriated \$600,000 for retired Methodist ministers and their dependents. Nearly \$19 million has been appropriated for this cause since

## INDEX

An alphabetical index covering Volume 5 of *Together* (January-December, 1961) will be available after January 1, 1962, for 25¢ from *Together's* Business Office, 201 Eighth Avenue, South, Nashville 3, Tenn.

the church began its publishing business in 1789.

New equipment additions at MPH national headquarters in Nashville, Tenn., include an offset press which prints five colors in one operation and a Univac computer for varied uses.

(Color pages of *TOGETHER* now are printed on the new press, while the Univac computer is being used extensively for circulation billing, labeling, and analysis. One result is that all subscription orders are being completely processed no later than five days after receipt.)

Two Methodist-owned Cokesbury stores moved to new locations—in Kansas City, Mo., and Portland, Ore.—during the 1960-61 fiscal year, and a third—in Chicago, Ill.—has moved since. There now are stores in 15 cities.

New regional service-center buildings are being completed in Teaneck, N.J., and Park Ridge, Ill.

The publishing house has 2,222 employees, 1,300 of them in Nashville.

### Bishop George A. Miller Dies

Retired Methodist Bishop George A. Miller, Oakland, Calif., died October 12 at the age of 93. Bishop Miller is best remembered for his pioneering missionary work in Panama and his administration of several episcopal areas in South and Central America.



Bishop Miller

Prior to his election as bishop in 1924 he organized in 1916 the first Methodist mission station in Panama. Two years later he established the first Protestant mission in Costa Rica.

Until his retirement in 1936, Bishop Miller administered the work of the church in three Latin American areas with episcopal residence first in Mexico City, then in Buenos Aires, Argentina, and finally in Santiago, Chile.

### Urban-Life Convocation Set

The third National Methodist Convocation on Urban Life in America will be held February 20-22 in St. Louis, Mo. Purpose of the convocation is to consider how The Methodist Church can minister more effectively to the changing, expanding metropolitan areas of America.

It is sponsored jointly by the bishops' committee on the convocation and the department of city work of the Division of National Missions, Methodist Board of Missions. A nationwide Methodist emphasis on the inner city will be launched by the convocation.



Editor Van Varner (right) presents the Guideposts Award to Dr. H. E. Boell (second from left), pastor, White Temple Church, Miami, Fla. Watching are Methodist Bishop J. W. Henley (left) of Florida and Judge H. L. Balaban, of Miami.

### Award to Miami Church

White Temple Methodist Church, Miami, Fla., has received the annual *Guideposts* Church Award for its three-year-old program of spiritual and material aid to Cuban refugees. [See *Bienvenidos to the Cernudas from Cuba*, June, 1961, page 64.]

*Guideposts*, a non-denominational publication, cited the church for "showing conspicuous initiative and spiritual creativity" in its refugee-assistance efforts.

### Critics Hail Question Seven

The Lutheran-produced movie, *Question Seven*, is being hailed by critics for its timeliness and dramatic impact as the eyes of the world are focused on Berlin and the communist-inspired tensions which the movie depicts.

*Question Seven* also has received the 1961 Grand Prix of the International Catholic Film Office, the highest film award given by the Roman Catholic Church.

Produced in Germany by Louis de Rochemont Associates for Lutheran Film Associates, both of New York, the movie has been released to theaters for public showings.

The film is a "documentary of such international import that it ought to be given priority on the United Nations agenda," wrote Dorothy Masters in the *New York Daily News*.

Paul V. Beckley in the *New York Herald Tribune* called the movie "an excellent, tasteful, restrained, and honest example of film dramatizing of an idea."

### Calling Methodist Doctors

The Congo's call for more doctors has been answered by six Methodists from Indianapolis, Ind., who volunteered for three-month tours of duty in staff mission hospitals.

The doctors will leave their practices in the hands of friends and serve with-

The Story of

DR. J. CALVITT CLARKE

and his 36,000 Children

# YANKEE SI!

by EDMUND W. JANSS

Foreword by DR. DANIEL A. POLING

The moving story of a dedicated American and thousands like him who have "adopted" starving homeless children all over the world. . . . It is also the story of the Christian Children's Fund, founded by Dr. Clarke, told factually and illustrated in human terms by the case histories of many children and letters from many "adoptive" parents. 33 photographs. At all bookstores, \$3.75



WILLIAM MORROW & COMPANY

## Pulpit robes

### IN THE SPIRIT OF WORSHIP

A complete selection of approved pulpit robes styles in a wide range of carefully selected fabrics. Write today for FREE catalog P-13.

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL., 1000 N. MARKET ST.  
NEW YORK 1, N. Y. CHICAGO 1, ILL. VAN NUYS, CAL.  
366 Fifth Ave. 228 N. LaSalle St. 15525 Cahiro Road

## CHANDLER

SCHOOL FOR WOMEN

OFFERS NEW EDUCATIONAL EXPERIENCE. One of Boston's oldest, most distinguished schools offers excellent secretarial training combined with maturing influence of unusual residence program in a world-famous educational community. 2-yr. Medical, Legal, Science-Research, Executive specialization. 1-yr. Course. Beautiful residence overlooking Charles River. Cultural, social opportunities of a city noted for music, arts, and ideas. Write for catalog. Dr. G. I. Rohrbough, President, 448 Beacon Street, Boston 15, Massachusetts.

## FOLDING CHAIRS

### In Steel or Wood

## FOLDING TABLES

WRITE FOR CATALOG AND LOW DIRECT PRICES

## J.P. REDINGTON & Co.

DEPT. 52 SCRANTON 2, PA.

## SELL GREETING CARDS

Wrappings Stationery Gifts Toys

No experience needed. Organizations, housewives, students, shut-ins, others can make big profits to 100% plus bonus. Just show top value items that sell on sight. Write today for salable samples on approval. Try for 30 days - then pay for or return. Free Catalog, Sales Plan, Free Gift Offer. Details.

Make Extra Money in Spare Time

OVER 200 FAST SELLERS

21 Cards \$1.00 up

FREE Gift With First Order

Mail Coupon Today

HELENKAMP, Dept. TO-9  
361 Broadway, New York 13, N.Y.  
Please send me Samples on approval & all details.

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City, Zone, State \_\_\_\_\_

# Name Your Hobby

Hobbyists will find the readers listed here eager to correspond with fellow enthusiasts. If you wish to be listed, send us a postcard giving your name, address, and special hobby interest (pen pals, please include your age). Meanwhile, don't miss this month's Hobby Alley feature on page 77.—EDS.

**APRONS:** Mrs. John Landess, 3412 Patrick Ave., Omaha 11, Nebr.

**BIRD WATCHING:** Paul F. Young, Gallatin, Mo.

**BUTTONS:** Mrs. E. F. Stiles, 623 1/2 Pleasant Ave., Bremerton, Wash. (antique); Mrs. Charles E. Gibbs, Box 92, Monticello, Minn.

**CACTI & SUCCULENTS:** Craig Bolton, 1742 N. Louis Lane, Tucson, Ariz. (especially miniature).

**CHESS:** William Crandall, 1408 Main St., Phoenix, N.Y. (by mail).

**CHINA & GLASS:** Mrs. M. Letitia Young, 160 Nancy Dr., Bridgeport 4, Conn.

**CHURCH BULLETINS:** Dorothy Wheeler, 726 Cedar St., Roanoke Rapids, N.C.; Jack Hardy, Jr., 1920 Laurel St., Texarkana, Ark.; Mrs. R. Y. Nicholson, 4901 Connecticut Ave., NW, Washington, D.C. (from Washington, D.C.).

**DOLLS:** Cindy Stenberg, R. 2, Hettinger, N.Dak.; Gloria Walch, R. 2, Hettinger, N.Dak.; Diane Galanis, 17815 Walter St., Lansing, Ill. (China).

**GENEALOGY:** Mrs. Mildred Haggerty, 2700 Bate St., Racine, Wis. (Erwin, Dupuy, Dupuy, Speare, Kern, Burrell); Mrs. L. R. Durden, 804 N. 14th St., Fernandina Beach, Fla. (Durden, McDonald, Wilkes, Clifton, Ganey, Young, Flood, Arnaw, Arnau, Grouenstine, Tregevant, Field, Brunson, De La Rosche, Davis, Mallette, Lang, Kennedy, Wilds, Atkinson, Hall, Hebbard, Vincent); William H. Henneman, 260 Sherman Ave., Vandergrift, Pa. (Hennemann, Mehrein, Tauffenbach, Priester, Biebricker, Bern-Drosh); Robert Barnes, 3347 W. Belvedere Ave., Baltimore 15, Md. (Alderson, Amos, Barnes, Baker, Bond, Haines, Heath, Hoffman, Murray, Richards, Swam, Rigney, Taylor, Norris, Simpson, Sampson, Shipley, Poole, Balderson, Disney, Smoot, Headley, Habgood, Rockel, Tantz, Gosnell, Hamilton, Sipe, Sipes, Seip).

Mrs. Gordon H. Woodward, RD 2, Box 125, Endicott, N.Y. (Blowers, Harrington, LaFarge, Linkletter, Markell, Thorpe, Whipple); Mrs. Amy E. Detraz, 119 W. Main St. Vevay, Ind. (Llewark, Lewark, Luark); Mrs. G. W. Travis, 24 Beech Ave., Everett, Wash. (Travis, Lounsberry, Foy, Burroughs).

Mrs. J. M. Billick, R. 2, West Branch, Iowa (McElwain, Wheatley, Hawthorn, Edmonds, Owens, Billick).

Mrs. Alfred Kaup, Marionville, Mo. (Kaup, Asher, Butler, Parker, Griffin, Monroe, Field, Helms, Bom, Buell, Willard, Deadlyor, Dudley, Webb, Hilton, Morrow, Osborn, Coalscott, Foster, Hudson, Everett, Henson, Riggs, Langston, Walker, Burks, Short, Bird).

Daniel A. Harlow, 1612 S. 107th, Seattle 88, Wash. (Harlow and allied families); Norma J. Grayson, 107 Bessemer Rd., Gastonia, N.C. (Grayson, Payne, Reel, Lynch, Clemmer, Moody, Rhine, Abernethy, Nolen, Carroll, London, Bumgarner, Bolick); Mrs. Ben Dekker, Hingham, Wis. (Louret, Laurette, DeLyster, Rhodes, McConkey, Lauret, Lourett); Larry V. Richardson, 1242 Bidwell Ave., Chico, Calif. (Richardson, Harris, Chamberlain, Griggs, Stene, Coon, Gohn, Huddle, Hattel, Burger, Wineman, Smith, Parrott, Tucker, Tribbey, Johnson, Brockus, Corbaley, Bruce, Thomasson); Maurice E. Woodworth, 1430 E. 55th Pl., Tulsa 5, Okla. (Woodworth, Woodward, Woodruff, Buck, Sprague, Stockbridge, Daman); Mrs. Mary L. Burke, 113 N. Main St., Black River, N.Y. (Carpenter, Richards, Fisk, Pashley, Sloat, Rogers, Slavin, Gravey, Smith, Brown).

**HANDKERCHIEFS:** Mrs. Ernest Du Bois, R. 1, Box 51, Winfield, W.Va.

**MATCH BOOKS:** Mrs. E. F. Stiles, 623 1/2 Pleasant Ave., Bremerton, Wash.

**PAINTING:** Mrs. Bernice Hilliard, Box 762, Iraan, Tex.; Mrs. Opal Coles, Box 607, Iraan, Tex.

**PHOTOGRAPHY:** Emma Huttelmayer, 993 Market St., Meadville, Pa.

**POSTCARDS:** Vivian Durst, R. 1, Box 374, Frostburg, Md.; Phillip Domenica, State Hospital, Pueblo, Colo.; Sally Wolf, Box 27, Foosland, Ill.; Vicki Saunches, 301 Wiggs St., Kennett, Mo. (of animals); Mrs. Emma M. Whipple, 16 Washington St., Cortland, N.Y. (historical); Karen Willman, Box 55, Malcolm, Nebr. (of horses); Mrs. Ella M. Sykes, RD 2, Plaistow, N.H. (covered bridges); Pamela Shaw, Sweet Hill Ave., Plaistow, N.H.; Michael Shaw, Sweet Hill Ave., Plaistow, N.H.; Mrs. Mary Nichols, RD 2, Box 402, Manchester, Conn. (covered bridges and lighthouses); Robert Downing, Box 67, Yorktown Heights, N.Y. (of bridges, post offices, schools, churches); Vickie Lynn Smith, 228 S. Tyler St., Morgantown, Ky. (of foreign countries); Donna Filip, 28 N. Williams St., Westmont, Ill. (of landscapes, scenery, buildings); Janet Honda, 275 Piopio St., Hilo, Hawaii (of state capitols and state maps).

**POT HOLDERS:** Mrs. John Landess, 3412 Patrick Ave., Omaha 11, Nebr.

**RECIPES:** Manon Crawford, Lynn Grove, Ky.

**REPAIRING CHAIRS:** Jay M. Heald, 2300 S. Nevada Ave., Lakeland, Fla.

**ROCKS:** Arlys Portony, R. 2, Hettinger, N.Dak.

**ROCKS & MINERALS:** Robert Bates, 1139 N. Myers, McPherson, Kans.

**SKIN DIVING:** Peter M. Clausen III, 220 Martool Dr., Woodbridge, N.J.

**STAMPS:** Robert C. Goss, 1135 S. Linden, Bellwood, Ill.; Sally Wolf, Box 27, Foosland, Ill.; Annette K. Wolf, Box 27, Foosland, Ill.; Keith Goodnow, Woodruff, Wis.; Glenn Keller, Casilla 2-D, Angol, Chile (Latin American and U.S.).

**STATE SPOONS:** Mrs. Hugo Neumann, 1407 3rd Ave., W., Spencer, Iowa.

**TRAVEL BROCHURES:** Wanda Ward, 1005 Sherwood, Missoula, Mont.

**PEN PALS** (open to age 18): Kathy Knauer (12), 4703 Gibraltar Rd., Reading, Pa.; Joyce Dimick (13), 724 Commercial St., Atchison, Kans.; Laura L. Harris (14), 3379 N. 88th St., Milwaukee 22, Wis.; Nancy A. Turtle (10), 7641-50th Ave., Kenosha, Wis.; Vicki (13) and Rose Mary (12) Linton, RR 1, Van West, Ohio; Jayne Henderson (12), R. 2, Verona, Wis.; Vicki Saunches (10), 301 Wiggs, Kennett, Mo.; Judy Herron (7), 209 Wilson, Kennett, Mo.; Jane E. Fitzpatrick (17), 602 N. Cherry St., Kenton, Ohio; Harriet Sibilsky (13), 908 Fremont St., Algoma, Wis.; Sandra Smith (13), RD 2, Ovid, N.Y.; Crystal Hoke (14), 17 Rockwood Ave., Dayton 5, Ohio.

Mitzie Harris (13), Lamar, Pa.; Linda Cook (13), Green Lake Rd., RD 1, Fayetteville, N.Y.; Ola Akinkunmi, PO Box 477, Lagos, Nigeria; Kathy Strang (13), RR 1, Fairfax, Iowa; Mona Gault (13), 134 Anthony St., Gaffney, S.C.; Miriam White (10), 4613 Ave. L, Fort Madison, Iowa; Marilyn (15) and Karen (11) Minyard, 166 Granite St., Quincy 69, Mass.; Evelyn Ferdette (14), 174 Granite St., Quincy 69, Mass.; Wendy E. White (12), 3018 Northway Dr., Baltimore 14, Md.; Helen Canada (17), Ortona Rd., Moore Haven, Fla.; John Shackelford (15), Box 354, Loyall, Ky.; Hayward Evans, Box 424, Loyall, Ky.; Carol K. Stewart (11), N. Howard St., Union City, Ind.; Jurgen Proffrock (18), Maisweg 70, Berlin-Biesdorf, Germany-DDR; Susan Herrick (16), R. 2, Box 104, Willmar, Minn.

out pay in Africa. The Methodist Church is paying their transportation costs from funds being raised by Indiana Area Bishop Richard C. Raines.

"Operation Doctor" began with Dr. Richard M. Nay, who left September 28 for a 90-day term in the Katanga Province. Others to follow at three-month intervals are Drs. Hunter A. Soper, Robert D. Pickett, B. T. Maxam, James Jay, and Herbert L. Sedam.

The World Council of Churches reports a continuing need for more doctors, with mission hospitals in the Congo swamped with patients. Where there were about 750 doctors before Congo independence, the country now has only 250.

Under the Congo Protestant Relief Agency, about 20 doctors went into action in September. The agency brings doctors from overseas on temporary assignments for varying periods of up to one year. A doctor can receive about \$200 a month, plus half that amount for his wife if she accompanies him. [For a special report on a one-year doctor, see *He Took His Family Along*, July, 1961, page 62.]

## Join Discrimination Fight

United Church Women has called upon its 12 million Protestant and Orthodox members to join in a nationwide, three-year program to combat racial discrimination in churches, housing, schools, and employment.

Nine denominations have agreed to participate, and at least 10 more are considering action. Methodists, who gave birth to the idea, already have launched a similar program.

Miss Carrie E. Meares, a South Carolina Methodist, was appointed national director to co-ordinate the program.

## Tots Await U.S. Homes

One hundred Korean children of mixed parentage are awaiting placement in U.S. homes, according to a report prepared by Church World Service, a department of the National Council of Churches.

The report, *Children of Tragedy*, relates the plight of thousands of orphaned and abandoned children in Korea and Hong Kong.

Abandonment of children in Korea has reached "appalling proportions," the report said. It recommends ways of easing—or solving—the problems of orphaned, abandoned, and mixed-blood children, and stresses the need for achieving some form of population control.

## To Release Breakthru Series

The new Methodist-produced children's series, *Breakthru*, will be released to television stations early in 1962.

Patty Duke will star in *Talking*



Patty Duke

*Hands*, one of the 13 programs in the *Breakthru* series. Young Miss Duke has starred on Broadway and in Hollywood.

The new series is being produced in Nashville, Tenn., by the Methodist Television, Radio, and Film Commission (TRAFICO) in co-operation with the National Council of Churches and the United Church of Canada.

## The Twelve Movement Begins

A movement known as *The Twelve*, named after Christ's disciples, has been launched by the National Lay Committee on Evangelism, an auxiliary to the Methodist General Board of Evangelism. An estimated 5,000 such groups already exist.

The movement's goal is at least one group in each of the 39,000 local Methodist churches in the U.S.

Members of *The Twelve* are disciplined to proceed beyond prayer and Bible study to witnessing for Christ and visiting those outside the church. They also are called upon to attend worship services and group meetings, pray daily for each other, volunteer their services, and share their possessions.

## \$37,611 Given by Students

Methodist students in some 500 U.S. colleges and universities gave \$37,611 for a variety of missionary, ecumenical, and leadership projects around the world during the fiscal year ending in 1961.

The Methodist Board of Missions said student gifts for the previous year totaled \$46,962.

## Welfare Goals Stressed

Christian welfare goals and their implementation were discussed by some 2,000 persons, including 350 Methodists, at the second National Conference on the Churches and Social Welfare in Cleveland, Ohio.

Among actions of the conference, which stressed the church's concern for persons in need, were recommendations for the use of church influence in de-

segregation, the recruitment and training of social workers, more trained chaplaincy services for institutions, more attention to total family environment, and more concern with the problems of addiction.

## Family Life Speakers Named

Principal speakers for the 1962 National Methodist Conference on Family Life will include a sociologist, a the-

ologian, two bishops, and a two-time Olympic pole-vault champion. The conference is to be held October 19-21 in Chicago, Ill.

Bishop Hazen G. Werner, chairman of the Methodist General Committee on Family Life, will give the keynote address. Methodist Bishop Gerald H. Kennedy, Los Angeles, will give the closing address.

Other principal speakers are to be

## CLASSIFIED ADS

Rate: Minimum charge—\$10.50 (14 words). 75¢ each additional word. CLOSING SIX WEEKS IN ADVANCE OF PUBLICATION (15th). For use of "Box No. . . . TOGETHER": add \$1.00. Address TOGETHER—Classified Dept., 740 N. Rush St., Chicago 11.

CASH MUST ACCOMPANY ALL ORDERS

### BOOKS

RELIGIOUS LIBRARIES PURCHASED. Send list or request details. Baker Book House, Dept., TG, Grand Rapids 6, Michigan.

### MISCELLANEOUS

CASH IMMEDIATELY FOR OLD GOLD—Jewelry, Gold Teeth, Watches, Diamonds, Silverware, Spectacles. Free Information. Rose Industries, Heyworth Building, Chicago 2.

RETIREMENT HOME—RETIRE AT 62. Newly constructed Church sponsored Home. Single and double accommodations with private baths. Immediate occupancy. No entrance fee. Monthly rates. Write Rev. Horace Graubner, Paul Watkins Memorial Methodist Home, Winona, Minnesota.

### RESORTS

VENICE—On Gulf—Florida—Venezia Motor Inn. Friendly, homelike. Rooms \$4 double (ex Feb.)

### STAMPS

TERRIFIC STAMP BARGAIN! Israel-Iceland-San Marino—plus triangle set—Plus Antigua-Borneo-Virgin-Scouts-Congo-Russia—Plus large stamp book—all four offers free—Approvals Included—Send 10¢ for mailing cost. EMPIRE STAMP CORPORATION, Dept. TO, Toronto, Canada.

WOW! 110 ALL DIFFERENT Germany 10¢! Zeppelins, Semi-Postals, Airmails, High values, etc. Giant Catalog, bargain lists included with beautiful approvals. Jamestown Stamp, Dept. A12TG, Jamestown, N. Y.

### TOURS

DON'T WAIT! EUROPEAN-PALESTINE TOUR 1962, including Middle East, superior accommodations, personalized travel, with experienced conductor and reliable travel bureau. Rev. Lester K. Welch, 320 Hamilton Street, N. W., Washington, D. C.

EUROPE—HOLY LAND TOUR—April 1962. Excellent arrangement. Write to Reverend James T. Albertson, Central Methodist Church, Spokane, Washington, or contact nearest American Express office for tour folder and details.

VISIT OLD MEXICO IN FEBRUARY via private automobile. Two itineraries. Write The Powells, 8016 El Capitan Drive, LaMesa, California.

### WANTED

MINISTER-INVENTOR: Desires group of Christian Business men to finance, protect, manufacture/or sell/ variety of inventions. Write Box T-99 TOGETHER MAGAZINE, 740 Rush Street, Chicago 11, Illinois.

MINISTER OR TEACHER TO CARRY on recreation, camping, craft program for southern Children's Home. Much good volunteer help available for person who can recruit and organize. Permanent career. Excellent salary. Modern home for family man. Write Box T-101 TOGETHER, 740 North Rush St. Chicago 11, Illinois.

## SHOPPING TOGETHER



LIKE WALKING ON AIR—bouncy foam crepe soles. Over 223 sizes in stock! Choice leather, hand-laced, flexible, smartly styled and quality made. Red, Smoke, Taffy, White, Black. No extra charges for the hard-to-fit! All purchases subject to exchange or money-back. Fast delivery—COD's accepted. Factory-to-you Special Offer: \$5.95 plus 50¢ post. MOCCASIN-CRAFT, 58-YA Buffum St., Lynn, Mass.



## 500 PRINTED NAME & ADDRESS LABELS 25¢

500 gummed economy labels printed in black with ANY name and address, 25¢ per set! In two-tone plastic gift box, 35¢ per set. 5-day service.

### DE LUXE GOLD-STRIPED LABELS—500 FOR 50¢

Superior quality paper with rich-looking gold trim, printed with ANY name and address in black. Thoughtful, personal gift; perfect for your own use. Set of 500, 50¢. In two-tone plastic box, 60¢. 48-hour service.

Satisfaction guaranteed or your money back. We pay the postage.

Walter Drake 2601 Drake Bldg. Colorado Springs 14, Colo.



## Day-Night Mailbox Marker \$1.95

Your name (or any other wording you want, up to 17 letters and numbers) appears on both sides of your Day-Night Mailbox Marker—in permanent raised letters that reflect light! Fits any mailbox—easy to install in a minute. Rustproof—made of aluminum; baked enamel finish, black background, white letters. Your marker shipped within 48 hours. Satisfaction guaranteed or money back. Only \$1.95 postpaid from Spear Engineering Company, 440-I Spear Bldg., Colorado Springs, Colo.



*These look like other griddle cakes—but they're made with real Alaskan sourdough starter.*

I'VE BECOME well read, recently, on how to cook caribou, reindeer, and venison, thanks to a packet of material from the Alaska Agricultural Extension Service that came to me through the kindness of Fred McGinnis, president of Alaska Methodist University.

I also discovered in that fascinating bundle the secret of genuine Alaskan sourdough hot cakes. These differ from other griddle cakes in that the batter is leavened with a yeast "starter" and soda, rather than baking powder. The starter must be set the night before it's used, but—replenished every week with flour and water—it'll last weeks, even years.

During Gold Rush days, miners and prospectors took their starter with them wherever they went, thus earning the nickname Sourdoughs. And I'm told that some Alaskans still are using starter that can be traced back to those exciting days at the turn of the century.

I sent the extension service's recipe out to Billings, Mont., where the Rev. Joseph S. Long does the cooking for men's prayer breakfasts at Grace Methodist Church. The men have been meeting at 6:30 every Monday morning for two years. After a quick breakfast, they spend 40 minutes in Bible study and prayer fellowship before going off to their week's work.

Mr. Long, no stranger to sourdough, served the Alaskan hot cakes on a snowy morning, along with syrup, sausage, and coffee. The cost, shared by the 14 men at breakfast, was only 30 cents apiece.

"They all had plenty, and enjoyed the hot cakes," Mr. Long told me.

## FEEDING FIFTY

# Old Recipe From a New State

He added that he thought this recipe was better than the one he had been using.

If you'd like to have a sourdough breakfast or supper at your church, here is a quantity recipe used by Mrs. Tom Moffitt of Palmer, Alaska, when she feeds 50:

### Sourdough Hot Cakes

The night before, make your starter by dissolving 5 packages of dry yeast in  $\frac{1}{4}$  cup of warm water. Add 4 quarts of milk,  $\frac{1}{2}$  cup of sugar, 20 cups of flour. Mix and let stand at room temperature overnight in a glass or pottery container.

On serving day, add:

- 2 cups melted butter or
- 2 cups salad oil
- 3 tablespoons salt
- 20 eggs
- 3 teaspoons soda dissolved in  $\frac{1}{4}$  cup warm water

If you start running out of batter, add plain pancake flour and more milk. Bake on a hot griddle, browning nicely on both sides. Serve hot with syrup, molasses, or hot melted butter and honey.

Bake on a hot griddle, browning nicely on both sides. Serve hot with syrup, molasses, or hot melted butter and honey.

Let me know how your sourdough cakes turn out and also about other interesting and successful dishes you serve or methods you use in your own church meals. To make *Feeding Fifty* an effective trading post on quantity feeding ideas, I need your help.

—SALLY WISLEY

Dr. Daniel Dodson, head of the sociology department at New York University, and Dr. Nels F. S. Ferre, professor at Andover Newton Theological School, Newton Center, Mass.

Also on the program is former pole-vault champion Robert (Bob) Richards, a minister of the Church of the Brethren who is director of the Wheaties Sports Foundation.

About 3,000 parents and church workers are expected.

### Methodists in the News

**Dr. Angus Springer**, Georgetown, Tex., has received the Distinguished Service Award of the Southwest Theater Conference.

**Dr. Arthur S. Flemming**, president of the University of Oregon, and **Dr. Karl P. Meister**, Elyria, Ohio, are among the first four recipients of the Shepherd's Awards given by the National Council of Churches.

**Thomas A. Collins** recently became the first president of Methodist-related North Carolina Wesleyan College, Rocky Mount, N.C. The college is in its second year of operation.

### CAMERA CLIQUE

*Know Thy Camera! The transparencies for Eyes on Southern Rhodesia [pages 37-44] came mostly from missionaries on the scene. What's the secret of their phenomenal photographs? We've found that part of it is following the same basic rule professionals observe: know thy camera!*

If you're planning to buy a camera for your vacation trip next summer, now's the time to start shopping. That way you'll have time to become thoroughly familiar with it before you set out on that scenic adventure. Too often we've heard the lament of friends who bought a camera the day they left on a trip—and messed up once-in-a-lifetime pictures because they didn't know how to use it!

When you've bought that new camera, study the instruction manual, then load up and start shooting. Don't be afraid to experiment. You may not be able to make the old mill stream look like Niagara Falls, but when your vacation time comes along, you'll know how to make your camera serve you well.

Here are photo credits for this issue:

Cover—Harold McConnaughey • Page 7—Dean E. Hill • 8—A. Devaney, Inc. • 15—N.A.S.A. • 17-18-19—U.S. Government Photo • 28—MacMillan • 29—Wide World Photos • 35-36—Blackie Bradford • 37—Shelly Grossman, Alpha Photos • 38 Top L.—M. W. Murphree; Top R.—Bruce Smalley; Cen.—Maurice Culver; Bot.—Jan Wetzel • 39—Publix Pictorial Service • 40 Top—Dorothy Hickok; Bot.—Maurice Culver • 41—Robert Gell • 42 Top—Pearl Jones; Bot.—John Scherzinius • 43 Top—Evelyn DeVries; Cen.—L. S. Matzheim; Bot.—Bruce A. Smalley • 44—Board of Missions • 45—Garrett Biblical Institute • 64-65-66-67—Don Rutledge • 68 L.-75—Methodist Information • 71—J. P. Holmes • 76—Bob Fries • 2-3-6-10-13-22-23-24-33-48-49-54-77-78-79—George P. Miller.



Lugging a vivid mosaic table top, Associate Pastor Arleon Kelley helps ready displays.

## Hobby Alley

Young or old, school is never out for these Hoosier handicrafters.

# Hobby Show <sup>AT</sup> Bluffton

THE REV. L. G. Sapp's brows were creased with concern as he returned from a state conference on problems of the aged and aging. What, he wondered, could his church do to provide its older members with profitable and worthwhile free-time activities?

Back home in Bluffton, Ind., he talked it over with members of the Commission on Social Concerns of his First Methodist Church. Why not, he suggested, turn the old coalbin into a hobby room?

The members agreed, and several women volunteered to teach classes in ceramics, painting, quilt-

ing, knitting, and leathercraft. The late Mrs. Truman Caylor donated a small kiln for baking pottery, and the church spent \$1,000 converting the dingy coalbin into a white-walled, well-lighted workshop.

The first class—in ceramics—was held one summer evening, and only 10 women showed up. Mr. Sapp noted the slim turnout with disappointment.

Three years later, all is different. TOGETHER sent a reporter-photographer team to the church's annual hobby show. In the new Fellowship Hall, they found a cheerful hobby center, its walls covered with



*Claudia Cotton (left) and Penny Jackson, both 13, already are avid water colorists. Below, Mrs. Sapp (right), the pastor's wife, examines an intricately stitched diamond-star comforter made by Mrs. Ward Huffman, who is instructor in knitting, crocheting, and quilting.*



brilliant paintings, quilts, and mosaics.

In colorful display around the room was the work of more than 250 hobbyists, ranging in age from 5 to 85 years. Items included everything from doilies to afghans, small purses to hand-tooled leather chairs, crude ceramic animals to ornate vases, and tiny water colors to vivid oil landscapes.

These objects represented only a small part of the year's output by the hobbyists. Others were in use in Bluffton homes, some had been given away as gifts, and still others had been sold. Bluffton hobbyists discovered that ceramic copies of art masterpieces—such as Gainsborough's *Blue Boy*—sell for \$25 in Chicago!

Mr. Sapp still is amazed at the enthusiastic response to an idea broached by himself, Dr. and Mrs. Truman Caylor (he now heads the Commission on Social Concerns), and a few other church members. "Everybody just pitched in and helped," he says. "Pretty soon the whole community was interested."

The local newspaper, impressed by the church's efforts to help the old folks, drummed up publicity for the program. When younger people saw how much enjoyment the oldsters were getting out of their new activities—and the quality of work they were doing—they clamored for admittance to the classes. At last count, there were 102 students in the ceramic classes alone. People of all faiths are welcome to take part.

New friendships, talents, and interests have blossomed in the friendly church basement. Mrs. C. E. Craven and Mrs. Harold Caylor, who hardly knew each other before, now spend several evenings a week together in the ceramic workshop, teaching, baking, and cleaning up. "I spend so much time there," says Mrs. Caylor, "that I've had to hire a maid to keep my house clean."

*Mrs. Manley's elaborately tooled barbecue seats, admired here by Mrs. Ed Hiatt, are prized gift items. The materials cost only \$3.65.*



# New York Conference to Raise \$1.5 Million



Newburgh News Photo

Enthusiasm with which the New York Conference approved a \$1,500,000 campaign for church extension and other projects is reflected in faces of church leaders in Newburgh. From left are Bishop Wicke, District Superintendent John M. Pearson, Secretary Wesley Christman and the Rev. Merrill Johnson, pastor of host church.

## Fund Campaign for Five Projects To Last Over 30-Month Period

The New York Methodist Conference voted November 3 to launch a campaign to raise \$1,500,000 over a 30-month period for five Conference projects. The action was taken by more than 450 delegates called by Bishop Lloyd C. Wicke to a special session at First Methodist Church, Newburgh, N.Y.

The largest portion of the fund, \$950,000, will go to the Board of Missions for the construction and relocation of churches and for the work of the denomination in cities. The remainder will be allotted as follows: camp development, \$400,000; higher education, \$50,000; Christian vocations, \$30,000; and stewardship, \$30,000. Campaign expenses are expected to total \$40,000.

The session was opened by Bishop Wicke and the introductory address was given by Dr. Ralph W. Sockman who urged his colleagues to support the undertaking. He emphasized the needs of urban churches and told the conference, "As the city goes, so goes the nation."

The Rev. Charles Warren, pastor of St. Mark's Methodist Church, New York City, chairman of the Conference goals committee, summarized the committee's recommendations and introduced the subcommittee chairman.

A quota will be assigned each church in the Conference and payments will be made over a 30-month period beginning January 1, 1963. There were only four votes in opposition to the campaign.

## Solution of Problems Seen as Newark Goal

Leon Hickman, prominent Pittsburgh layman, told more than 700 persons at a Newark Conference Mass Meeting that the goal of the Faith in Action Crusade is not the raising of \$2,150,000 but the "dedication of yourselves to solving your problems."

Mr. Hickman who is executive vice-president of the Aluminum Company of America, spoke at a meeting in the Drew University gymnasium which marked the opening of the house-to-house solicitation in the Conference's five-point program. It was sponsored by the Board of Lay Activities.

The speaker cited church construction as the most pressing need and declared that laymen should find a way to construct less expensive church buildings. "With our mobile population today," he added, "a church has to be relocated every 35 or 40 years."

He also urged the Conference to abandon churches in neighborhoods where Methodists no longer live.

(Continued on page A-2)



Santa Claus delivers a large bear to a small patient at Bethany Deaconess Hospital, Brooklyn. To Nursing Director Sally Neidhammer and Nurse Bertha Kramer, Santa is better known as Administrator Norman O. Edwards of the hospital.

## Area Represented at New Delhi

The Methodist Church was represented at the Assembly of the World Council of Churches at New Delhi, India, by the following from the New York Area:

Mrs. Porter Brown, general secretary of the Woman's Division; Charles C. Parlin, New York attorney; Dr. Eugene L. Smith, general secretary of the Division of World Missions.

In attendance as advisors were Miss Marion Derby, Dr. Gerald Knoff, and Dr. Floyd Shacklock of New York City. Dr. Howard W. Yoder of New York is listed as "official guest." Dr. Ralph Stooddy was in charge of Methodist Information.

Dr. Lloyd F. Worley of Hartford (Conn.) had special status as a representative of the Hartford Times.

## SOLUTION OF PROBLEMS

(Continued from page A-1)

"In business," he stated, "we go where the market is. When a city church has deteriorated, don't try to hold on to it just because your grandparents worshiped there."

Mr. Hickman also made a plea for higher salaries for clergymen in order to attract able men into the ministry. He noted that Newark Conference is sixth highest of all Conferences in its support but added, "In industry, we start a man at the salary a Methodist minister gets after 20 years' service."

The program included a simulated call on a family in the Faith in Action Crusade accompanied by color slides of the Conference program. The Centenary College choir sang three numbers.

Kinsey N. Merritt, general chairman of the Crusade, urged full support of the church solicitation and told workers to cultivate an attitude of faith and assurance that the goal can be reached.

Conference Lay Leader Robert Carson paid tribute to members of the Board of Lay Activities who had planned the program. Associate Douglas Gillespie was in charge of arrangements and district lay leaders participated. Bishop Wicke introduced Mr. Hickman.

## Green Mountain Peeks

Students training to become medical secretaries are spending 15 hours each assisting Dr. Edward C. Stannard in his clinic at Fair Haven (Vt.). Each girl receives secretarial and medical treatment training under Dr. Stannard's supervision.

In a talk to the students and faculty, Harry and Bonaro Overstreet said the five traits Communists would like to eradicate from mankind are "cosmopolitanism, individuality, spirituality, moral integrity, and civility."

Watching President Raymond A. Withey (picture below) break ground for the new gymnasium at Green Mountain College, Poultney (Vt.) are from left Janet Webber and Susan Argall, students; Miss Marilyn Nurmi and Miss G. Ruth Lincks of the school faculty.



Breaking ground for new gym at GMC.

## 80th Anniversary Banquet

The 80th Anniversary of the Methodist Hospital of Brooklyn and the 75th Anniversary of the George I. Seney Society, an auxiliary of the Florence Nightingale Federation, were celebrated at a banquet attended by 250 staff members and friends.

Bishop Herbert Welch challenged ministers and doctors to be servants "exemplifying the virtues of compassion and humility in their service to the sick and needy."

He declared, "We ministers are similar to you doctors; when we lose the personal touch, the personal concern, our usefulness is ended. When a patient merely becomes an interesting case to present at the next meeting of the medical society, we have lost our value as physicians and ministers."

Miss Gladys Cleveland, R.N., presented a portrait which she had painted of the founder of the hospital, George I. Seney.

## To Buy Retreat House

The Schenectady (N.Y.) Methodist Society voted to buy a Retreat House near Berlin for \$19,500. The property is a hillside estate where church groups of 30 to 35 persons can meet.

The Society has also authorized the trustees to explore with the Community Welfare Agency and Senior Citizens Council the purchase of the Plaza Theater for use as a community center.

## School for Teachers

A laboratory school for teachers in the New York Conference was held November 26-30 at St. Mark's Church, New York City, under the sponsorship of the Conference Board of Education.

Teachers were Mrs. Frank Dougherty, primary; Mrs. Wilbur Hussey, junior; Miss Ethel Johnson, junior high; the Rev. Clifton Gatewood assisted by Miss Nadine Frazier, senior high; and the Rev. Alex Porteus, executive secretary of the Board of Education, church-school administration.

## Happy Anniversary!

The oldest church reporting an anniversary this month is Ticonderoga (N.Y.) which is celebrating its 150th birthday. A week's festivities included visits from former minister and the publication of the church history.

Sheepshead Bay Church (N.Y.) is observing its 120th year and the 40th year of service of the pastor, the Rev. Robert A. Lowell. A 35-page gold paper insert is included in the anniversary booklet as a *Book of Remembrance*.

The Westbury (N.Y.) church has reached the 60th milestone. Special publications marked the event.

Community Church, Roselle Park (N.J.) has started a celebration of its 90th birthday which will extend through Homecoming Sunday, March 18.



Bishop Herbert Welch, going strong at 99.

## Observes 99th Birthday

Bishop Herbert Welch marked his 99th birthday with a busy month.

He participated in the inauguration of President John F. Oxnham at Drew and in the 50th anniversary dinner for the Rev. Ralph W. Sockman. He is shown above delivering the principal address at the 80th birthday of the Methodist Hospital of Brooklyn (at right are Board President and Mrs. Joseph R. Ferry.)

Bishop Welch also spoke at the 90th anniversary dinner of the Community Church of Roselle Park (N.J.)

## New Horizons

Several pictures of new buildings arrived after the December issue went to press and could not be included in the building news. They will be published in the February edition.

A church-school addition is under construction at Roslyn (N.Y.) at a cost of \$60,000.

Vermont College had started a \$2.5 million expansion program with the laying of the cornerstone for Dewey Hall.

Under construction in the Brooklyn North District is a \$150,000 sanctuary and church school at Smithtown (N.Y.). Major renovations at Cold Spring Harbor are also under way include new church facade and interior decorations.

The Church Builders Club in the New Haven District is seeking \$10 each from members to help build a new church in Bloomfield (Conn.).

A new parsonage is in prospect at Tranquility (N.J.). New parsonages have

JANUARY, 1962

Vol. 6, No. 1

TOGETHER is an official organ of The Methodist Church, issued monthly by the Methodist Publishing House, 201 Eighth Avenue South, Nashville 3, Tenn. Publisher: Lovick Pierce.

Subscriptions: Order through local Methodist Church. Basic rate under All-Family Plan is 65¢ per quarter (\$2.60 per year) billed to church directly from Nashville, Tenn.; thirty per cent of church membership must be represented to qualify. Rate under Club Plan is \$3.20 per year per subscription; ten per cent of church members must be represented in order to qualify. Individuals may order subscriptions at \$4.00 per year in advance. Single copy price, 50¢. Second-class postage has been paid in Nashville, Tenn.

been occupied in Bayside and Coram (N.Y.).

Setauket (N.Y.) Methodists have a new church-school annex. The \$51,000 program also includes new offices and chancel reconstruction.

Lower Berkshire Valley (N.J.) is raising \$20,000 to construct an education addition and renovate the church.

Funds have been pledged in Milford (N.J.) for an education building. The \$40,000 goal was oversubscribed by \$3,000 with an additional \$5,000 given for land.

Ground has been broken for a church school in Rahway (N.J.).

New church-school buildings are on the horizon in Hauppauge (N.Y.), \$110,000; East Norwich (N.Y.), \$116,000; and Port Jefferson (N.Y.), \$60,000 for the purchase of telephone company property.

The \$125,000 religious education building at the Long Hill Church, Trumbull (Conn.) was consecrated by Bishop Wicke.

## Tea Aids Deaconess Work

*Music in the Christian Church* was the theme of a program presented at an autumn tea at Deaconess Association headquarters in New York City.

Mrs. Arthur Lora was soloist and Mrs. Raoul Ferreri, pianist, interpreted the selections.

Mrs. John B. Evarts, who heads the House Committee, was chairman and Mrs. Stanley Bowser, Mrs. E. W. Benoit and Mrs. George Radcliffe were in charge of table arrangements. Mrs. Allen E. Claxton and Mrs. Albert Blumenstock poured and Mrs. Albert Bohn was ticket chairman. The guests included New York District Superintendent and Mrs. W. Bernard Grossman.



Methodist Prints

*The Rev. Malcolm McVeigh, missionary supported by the Morristown (N.J.) church, bids farewell to fellow pastors in Angola as he leaves for the United States. He preached twice in Morristown where he returned with his wife and two children.*

## Drew's News



Dr. Frederick A. Shippey, professor of the sociology of religion, was guest speaker at the University of Chattanooga's 75th commemoration of its founding. He and Mrs. Shippey recently returned from Europe where Dr. Shippey spent a sabbatical year studying at the Sorbonne in Paris, France.

• Bishop Wicke spoke to second-and-third-year Middlers on November 7, to juniors and first-year Master of Religious Education students December 5 and to seniors and second-year students December 12.

• This year's freshman class totals 216 and includes 10 high-school valedictorians, 7 salutatorians, 2 National Merit Scholars.

• Five Area seniors have been elected to Sigma Phi, honorary scholastic fraternity. They are Roger Binkly, Westfield (N.J.), chemistry; Perry Goldman, Madison (N.J.), history; Avis Hull, Middletown (Conn.), geology; Eleanor Selfridge, Barrington (N.J.), music; and Linda Watson, Bergenfield (N.J.), Spanish literature.

• Area residents participating in the "Washington Semester" program at the American University in Washington, D.C., are Harvey Steinberg, Lido Beach (N.Y.); Margaret Campbell, New Paltz (N.Y.); Gordon Friedman, Verona (N.J.); Rodney A. Grunes, Bay Shore (N.Y.); Patricia Dailey, Bellport (N.Y.); and Percy Hess, East Brunswick (N.J.) are studying at Howard University in a program open to juniors psychology and sociology students.



Avenue School of Photography

*Back from National Student Conference in Illinois are these Area delegates shown with the "Wesley Wagon" provided by the New Paltz (N.Y.) church. From left are Mr. and Mrs. Mohan Gadre, Jabalpur,*

*India; Bruce A. Stritter, Schenectady (N.Y.), Miss Donna Stone, Floral Park (N.Y.), the Rev. Willett Porter, New Paltz, Miss Joan E. Thatcher, Delman (N.Y.), David Hoag, Valley Falls (N.Y.).*



Lizzari Photo

*A. Leroy Smith of Barre (Vt.) oldest alumnus at homecoming weekend at Vermont College greets Nanette O'Brien of Montpelier, member of the youngest returning class. Smith graduated in 1897.*

## Bethany Sends Stamps

The 12th annual gift campaign to send thousands of cancelled postage stamps to an epileptic colony in Bielefeld, Germany, has been launched by Bethany Deaconess Hospital, 237 St. Nicholas Avenue, Ridgewood.

• *Care of the Chronically-ill Aged* was the subject of a radio address by the Rev. Norman O. Edwards, administrator of Bethany Deaconess Hospital, Brooklyn, on *Hear This, New York*. He discussed the social, economic and psychological implications of Chronic illness among older persons, and the responsibilities of the community in meeting the needs.

• The new educational program aimed at training nurses' aides at Bethany graduated its first class December 13. Fifteen aides completed the six months' training program sponsored by the hospital.

## Centenary Notes

"Hack," 1961 yearbook, won high ratings in two annual yearbook contests. The Columbia University Scholastic Press Association gave it the highest rating-Medalist. "Hack" scored 949 points out of a possible 1,000. The Associated Collegiate Press placed it first with a score of 5,600 points.

• Radio station WNTI has resumed broadcasting for its fourth year. It is operated by girls who are taking radio courses to prepare for positions in the radio profession.

• Miss Bette Rhoads, chairman of the division of physical education, has been selected chairman of two sports associations and has also been invited to lecture at both. National Womens Aquatic Forum elected her public relations chairman and New Jersey Division for Girls and Womens Sports has appointed her chairman of tennis and badminton.

• The Combined Fund Committee of the Alumni Association has appointed

Miss Pamela Hastings of Verona (N.J.) as chairman; and Mrs. David Lackland, Dunellen, and Miss Lynn Carol Silverman of Verona as committee members.

• William B. Widnall, representative of the seventh Congressional District of New Jersey, spoke in assembly on the first session of the 87th Congress. The new dormitory is now under construction thanks to a loan which Mr. Widnall helped secure from the Federal Housing and Home Finance Agency. He is also responsible for planning the Centenary Singers' tours through Europe.

## The Short Circuit

The Rev. J. Filson Reid of Haines Falls (N.Y.) has given his 40th pint of blood to the Tannersville Bloodmobile program.

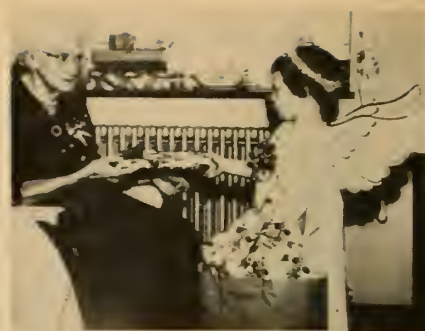
By laws of the Brush and Bucket Brigade at the Boonton (N.J.) church limit charter membership to the first 150 persons who donate at least an hour to helping paint the new education building.

Anybody like to donate an automobile to a Swedish pastor who has been traveling his 25-mile circuit on a bicycle? The Rev. Uli Rosengvist writes that his antiquated bike is not going to last through the winter snow.

Watch the February issue of TOGETHER for a story about the Rev. Ray Clements Jr., formerly of Sag Harbor (N.Y.) now associate pastor of the Linthicum Heights Church in Maryland. It is entitled "A Helping Hand for Self-Help."

"Yankee Si" is the title of a new book by Dr. Edmund W. Janss of the New York East Conference, assistant international director to the Christian Children's Fund, Inc. The book relates the history of the CCF and resulted from a 25,000-mile trip Dr. Janss took to inspect about 100 orphanages in 48 countries through 425 homes and other projects.

It's been a long time since Holloween



Asbury Park Press

The "littlest angel" at the Home for the Aged in Ocean Grove (N.J.) arrives ahead of Santa with gifts for patients. She is Debra Lynn Muhler, grand-daughter of Superintendent Alfred Willett.

—but the treat Methodist youth gave the Peru (N.Y.) community will be remembered for a long time. At 6:30 a.m. the next day, they went through town in a body cleaning windows and repairing other damage inflicted by tricksters the night before. The Plattsburgh Press-Republican reported the story under the following head: "Peru Church Youth League Reverses Halloween Spirit."

The Cokesbury (N.J.) church is supplying a library for a community with meager book-lending facilities. It is located in the church and staffed by volunteer librarians who keep it open Thursdays and Sundays after church school. A quiet area is also provided for studying. The library needs an up-to-date encyclopedia.

The Rev. W. LeCato Edwards, warden of the world-famous Old Rectory in Epworth, England, where John and Charles Wesley, founders of Methodism, were born, spoke at the John Street Methodist Church. He recently supervised the restoration of the Epworth Rectory as a world shrine of Methodism and is beginning a five-month U. S. speaking tour.



Arthur Romero Photo

Proposed union of four big denominations was the subject of an address by the Rev. Eugene Carson Blake at an ecumenical service in First Church, Stamford, Conn. In processional above are (l. to r.) Retired Bishop F. B. Newell, Dr. Blake, the Rev. W. D. Crockett, and the Rev. T. C. Swackhamer, the host church pastor.

Honored for 10 years service as president of the board of Bethel Home, Ossining, N.Y., Edwin H. Wimperis was presented a resolution of appreciation by new President Leslie J. Tompkins. From left are Eric G. Eklof, Mr. Wimperis, Mr. Tompkins, and Earl C. Price, who with Mr. Eklof was in charge of the banquet.

Mrs. Larry Dechart, Bluffton's deputy city clerk and treasurer, began taking art lessons three years ago—at her husband's urging. Now she has 16 pupils. Mrs. George Manley, who received her first leathercraft kit as a birthday gift four years ago, now teaches others how to make everything from tiny purses to large leather camp stools.

Typical of the hobbyists is Mrs. Ethel Clayton, who took up painting in her mid-seventies. Her entry in the show was a portrayal of the 23rd Psalm copied from TOGETHER [May, 1960, page 37]. "I'm a copycat," she says. "I've had the itch to paint ever since I was a little girl of seven."

As Bluffton's First Methodist Church readies its third hobby show, Mr. Sapp is confident that the program has become a binding force in the community. Not long ago he stood up at a meeting of the district commission on Christian social concerns and said: "Gentlemen, if you want to see something positive being done about expanding the interests of the aged—as well as the middle aged and young—come to the basement of our church."

The invitation is open to everyone, so—if you are in Bluffton in January—stop and see for yourself.

(Don't miss this month's Name Your Hobby, page 74.—Eds.)



*Novel cookie jars fashioned by their students get a critical once-over from Mrs. C. E. Craven (left) and Mrs. Harold Caylor. Their classes may use \$300 worth of green ware in a month.*

*After visiting and viewing the displays, nearly 200 persons turned out for the potluck dinner at the church to climax the annual hobby show.*



# DO YOU NEED EXTRA MONEY?

It costs you nothing to try

## \$75.00 IS YOURS

DAINTY  
REMEMBRANCE  
ALL OCCASION  
ASSORTMENT  
21 really  
deluxe cards.  
Excitingly  
different



LUXURY  
PARCHMENT  
PRINT  
ALL OCCASION  
ASSORTMENT  
21 distinctive  
cards of  
rare beauty.  
Tremendous  
appeal



for selling only 100 boxes of our Dainty Remembrance All Occasion assortment, \$32.50 for selling 50 boxes, \$15.00 for 25 boxes, etc. You can make a few dollars or hundreds of dollars. All you do is call on neighbors, friends and relatives anywhere in your spare time.

Everyone needs and buys Greeting Cards.

Cut out Business Reply Card below—mail it today—and free samples of personalized stationery—plus other leading Greeting Card box assortments will be sent you immediately on approval for 30 day free trial with full details of our easy money-making plan. No experience necessary.

### IT COSTS YOU NOTHING TO TRY

Last year some folks made only \$25 to \$50 while others made \$150—\$250—\$500 and more selling our entire line of greeting cards. Many church groups, organizations, schools, lodges, etc. do this year after year.

DELUXE EVERYDAY  
GIFT WRAPPING ENSEMBLE  
20 large colorful sheets  
plus matching tags.  
Terrific value



GOLDEN LEAVES  
STATIONERY ENSEMBLE  
Dainty raised design  
on rich vellum with  
charming ribbon tie.  
Just lovely



REPLACEMENT OR REFUND OF MONEY  
Guaranteed by  
Good Housekeeping  
IF NOT AS ADVERTISED THEREIN

**FREE  
SAMPLES  
PERSONALIZED  
STATIONERY**

**CUT OUT  
BUSINESS REPLY CARD  
AT RIGHT  
FILL IN AND MAIL TODAY  
No Stamp Necessary**

Fill in Name And Address On Reply Card Below—CUT OUT AND MAIL TODAY—No Stamp Necessary

**FROM:**

Your Name \_\_\_\_\_

Address \_\_\_\_\_

\_\_\_\_\_ Apt. No. \_\_\_\_\_

City \_\_\_\_\_ Zone \_\_\_\_\_ State \_\_\_\_\_

FIRST CLASS  
PERMIT No. 589  
White Plains, New York

**BUSINESS REPLY MAIL**

NO POSTAGE STAMP NECESSARY IF MAILED IN THE UNITED STATES

POSTAGE WILL BE PAID BY

**CHEERFUL CARD COMPANY**

White Plains, New York

CHEERFUL CARD COMPANY  
Dept. D-4, White Plains, New York

Dept. D-4

Cut Along Dotted Line — Mail Today



